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MENTAL DISORDERS;

OR,

DISEASES OF THE BRAIN AND NERVES,

DEVELOPING THE ORIGIN AND PHILOSOPHY OF

MANIA, INSANITY, AND CRIME,

WITH FULL DIRECTIONS FOR THEIR

TREATMENT AND CURE.

BY THE AUTHOR OF
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TEMPLE OF AKROPANAMEDE.

INTRODUCTION.

Of all wonders, the greatest is the human Mind. It presents at once the greatest variety and the greatest unity. Its attributes, its complexity, its mobility, its sensibility, its profundity, its imponderability, its solidity, its wondrous proportions of essences, and organs fitted to the ends and uses they have to serve, and its harmonies of substance and feeling adapted to fulfil the higher ends of justice and beauty—all these constitute realities and perfections which transcend even its own powers of comprehension.

Use, is first manifested; then a far superior use, Beauty.

Consequently, descending into the human body, we find material embodiments of all these invisible wonders; made manifest in its anatomy, physiology, organs, fluids, vitality, and powers. Man, therefore, is composed of both body and mind. Hence man, to be perfectly comprehended, should be investigated as a final totality, as a unity in variety, as a moving, feeling, thinking, indestructible being. He must be penetrated and vitalized with a new light; in which, in his own sight, he may become transformed and regenerated—rendered worthy, healthy, and beautiful, to an infinite degree. To accomplish this, accuracy must march before rapidity, and veneration should out-rank and govern familiarity. Without such patience and perfection in studying parts, and in estimating the wonderful beauty of detail, correct personal progress will be almost impossible. "The sight," says a kind teacher, "has an action of the quickest, and embraces in one moment an infinity of forms; nevertheless, it only comprehends one thing at a time. Let us suppose, reader, that you bestow one rapid glance on all this written page, you will judge in an instant, that it is full of different letters; but you will not know in so short a space of time what letters they are, nor what they mean; you will be obliged then to go over them word by word, line by line,

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in order to comprehend those letters. Or again, if you wish to reach the top of a building, you must mount step by step; without which it is impossible for you to reach the top."

But most minds hesitate; they retire at the beginning of the journey; and many turn back disheartened. They say the study is too difficult and the results too uncertain, or too impracticable. Men think concerning the "spiritual" exactly what Schiller once thought and said about Goethe: "I doubt," he says, "whether any secure, substantial intimacy can ever exist between us. I don't know whether we shall ever come into a close communion with each other. Much that interests me has already had its epoch with him. His whole nature is, from its very origin, differently constituted from mine; his world is not my world; our modes of conceiving things appear to be essentially different."

Thus men speak as if the "spiritual" were *foreign* to themselves; while, if they would but study themselves (*i.e.*, the spiritual, for man is a spirit), they would find a common ground whereon all might meet; and thus, as Goethe said of the ultimate friendship which sprang up between Schiller and himself, "by means of that mighty and interminable controversy between *object* and *subject*, we two concluded an alliance, which remained unbroken, and produced much benefit to ourselves and others."

In this volume you will find an *idea* which seeks to embody itself in an institution. The Temple of Akropanamede is an institution, which embodies and represents an idea, which is founded upon the nature and substance of the human mind, upon its laws, sensibilities, phenomena, and destiny, and which now seeks, in a limited degree, to embody itself in the organization of a corresponding institution among men. It has been observed that a man's best friends come to him without bell or advertisement; that

"To the feast of the good, will go
The good of their own accord."

The human mind, in its highest development, recalls a preconsciousness, of which the unexpanded mind feels and knows nothing. This remembrance of an antecedent consciousness is the testimony of *germs* to the full-blossomed intelligence. When man attains to that noble degree of culture where he can logically analyze himself as he was, and is, having the power of comparison and separation, then he learns the resemblances and the differences of things, on the principle that "all thinking is differentiation," and thus man thinks retrospectively, into the most original germs and impersonal principles from which his individuality was evolved. He learns that whatever was contained in the germs of his being is manifested in the matured parts and principles of his organization. He learns that, germinally, all crime is insanity; and that, germinally, all insanity is disease. In the last result, he learns that the destruction of the *roots* of *disease* in the human constitution is practically cutting down all the trees of evil, the dire fruits whereof are manifold insanities and crimes. Science thus opens the battle with theology; it is but just begun; and it is to be fought out upon the fields of Nature; tracing the enemy to the very fountain-head of life, overcoming the (d)evils which ever and anon break the linked and golden chain that binds the spirit to the body; and thus inaugurating the era of health, justice, industry, abundance, and happiness. A condition of progress is that mankind shall build the foundation of their Health-Temple upon principles which all men of science and common sense acknowledge to be true, universal, and eternal. It must be a manifestation of the Temple of Akropanamede on earth.

> "Before me rises in sublime
> Repose that vast basilica, of all
> Earthly piles, or fanes, or temples dreamt of,
> The supreme; in the soft sunlight it stands
> Solemn and imposing."

Behold, I show you a structure of love, wisdom, and universal good-will, builded upon the essential laws of Nature, which the storms of ages cannot disturb, which shall outshine the sun and the stars, which the monumental labors of future ages shall glorify, which shall be known as the House of God, filled with the happy members of a human family of one blood, with all nations emancipated from ignorance and error, freed from diseases and insanities, elevated above vices and crimes, and saved with an everlasting salvation.

A. J. DAVIS.

NEW YORK, *October* 30, 1871.

SEE END OF VOLUME

FOR

COMPLETE TABLE OF CONTENTS,

AND

A GLOSSARY OF DIFFICULT WORDS.

SIGNIFICANCE OF OUR FRONTISPIECE.

WITH a slight explanation our symbolic frontispiece will be fully understood, and the expressive delineations of the artist better appreciated. In the foreground is Mother Nature, with the form and visage of perennial Youth, holding the scroll of Science in her left hand, and extending her right hand gently and gracefully, but with silent power, before which the hideous evils that afflict humanity flee away as the icy barriers of winter melt in the summer sunbeam. These evils, which theology names devils, are no fluttering airy sprites, but desperate and powerful influences, capable of levelling to the dust the strongest man or the loveliest woman. "Alcohol," "Passion," "Mania," and their horrible kindred, devastate and destroy whenever they are admitted to or take possession of the citadel of human personality, and it is only by obedience to the high behests of Nature that these evils can be exorcised, and soul and body be restored to the beauty and happiness of perfect health.

The stately Retreat in the background, which has been Society's best means of giving shelter to its unfortunates, and of securing safety to and from them, is yielding up its inmates, who are following Mother Nature into her peaceful fields, beneath her wide-waving trees and boundless sky. Some, from whom the demons of darkness have been already expelled, are walking "clothed and in their right mind," with the joy of restored youth, health, and reason beaming from their faces. Others, still in bondage to the evil powers, are walking steadily forward to their deliverance. The reckless drunkard still clutches his bottle, and the miser his bag of gold; the maniac wields his club; the shriek of hysteria issues from the frenzied woman's parted lips; the dyspeptic drags between his slow crutches his pained and gouty feet; the desolate and despairing victim of passion covers her grief-worn face in pitiful anguish; but Nature, the beneficent Mother, tenderly awaits their approach, and when, weary and heavy laden, they shall have come to her, she will give them rest.

SANITARY LAWS WRITTEN IN THE HUMAN CONSTITUTION.

MAN stands upon one universe, and carries another upon his shoulders.

He is placed physically and mentally midway between the animal and the angel; both natures meet and mingle within him; and each, in harmony with its own unchangeable laws, energetically labors to obtain supremacy.

He is immersed to his very chin in the life and pursuits of the animal kingdom, while the currents of the angel realm ebb and flow and come to speech through his superior attributes.

The animal mind is simply and only a vital consciousness of the world of things, educated to *think* more or less by the senses; but the human mind, while perfect in sensuous consciousness, is interiorly and constitutionally *conscious of itself!*

In the physical constitution, and in the vital forces which warm his blood and animate his material being, man and the animal are one and the same; but in brain organization, and in the spirit-energy which fills his nerves, and informs his reason, man is constitutionally but "little lower than the angels."

The cerebellum and the medulla oblongata are the lever and fulcrum over which the vital principles lift the load, and push forward the functions of common life—the same in animals as in man; but the cerebrum and the corpus callosum, neither of which can be found in the animal organization, are the lever and fulcrum by which spiritual principles exalt man to a consciousness of the everlasting and Infinite.

Man's moral attributes, including his faculties of intelligence and volition, contain the sanitary laws of life and happiness; but these same divine laws, when transgressed, or deprived of their just conditions, bring into the world sorrows and insanities of every variety and potency.

As Reason exalts man above, so the lack of it degrades him beneath, the animal consciousness.

Sanity, in the human mental constitution, like health in the material body, rewards its possessor by lifting his sensations and thoughts *superior to self;* while the insane mind is punished with an unconquerable and obtrusive egotism, is supremely rapt in self-importance, even as a diseased body gives its proprietor no rest neither day nor night.

An insane man incessantly thinks of himself; a sane mind, on the contrary, thinks for the benefit of others.

Society, with its intense antagonisms, and organized hatreds, develops insanity in individuals, by compelling each to be practically tyrannical and unceasingly selfish.

Obedience to the sanitary laws of the mental constitution would remove the individual from the vortex of conflicting interests; he would choose the good and reject the evil; and thus he would become "insane," in the opinion of all narrow and selfish minds, because he could no longer respect their assumed rights, nor harmonize with their diabolical methods.

Sanity in the human mind is celestial and harmonial health; in exchange for which terrestrial riches are poverty and a crime.

The sane mind is instructed by the Past, thankful for the Present, hopeful for the Future; but the insane man turns his back to the Future, quarrels with the Present, and sees the Past as a universal grave of hopes and longings.

To follow the laws of the Spirit exclusively, and to refuse to obey the laws of the world, is to be denounced by the world as "a fool and a madman."

The man who would attempt to set up the heavenly kingdom in this world must first go into training for the prison, cross, or gallows. The cross was the primitive plan of "curing the insane"; and devils were "cast out in those days" by stoning the patient to death.

> "The soul of man was made to walk the skies,
> Delightful outlet of her prison here!
> There, disencumbered from her chains, the ties
> Of toys terrestrial, she can rove at large;
> There freely can respire, dilate, extend,
> In full proportion let loose all her powers."

Spirit, the inmost and eternal, is the source of sanity and power. Force is animal, and is liable to exhaustion and insanity. The soul is composed of motion, life, sensation, and intelligence. In the animal but little; in the man, much.

That innate power which takes hold upon infinitude, which is allied to justice, and truth, and virtue, and with all that is pure, and noble, and sublime—that power, residing at the heart of your inmost life, is the coming Lord of all circumstances.

In the millions, this Inmost has not yet asserted its existence and supremacy; such do not, therefore, feel themselves to be even partial masters of their bodies and minds.

Man's battles are to be fought with power, not through force; although "force" is necessary. It is part of man's intelligence—is natural and legitimate to motion, life, and sensation. But there is invariably as large an amount of *defeat* as there is of *victory* in battles of mere vitalic force. Why? Because "action and reaction are equal," say the laws of mechanics. We must calculate for loss of power by reaction, by friction, in all mechanism. Now what is man? Is he not the most perfect, as well as the most fearful and wonderful, piece of machinery?

In theology, the devil, which is "evil" symbolized and personified, always has the upper hand; in fact and in truth, however, the devil is always under—in outer and in *utter* darkness.

Diseases, insanities, discord, force, the war element, finally yield to science and to real progress.

The animal world is beneath man; the angel world is above; higher universes roll over the angel-world—the divine through and within them all; in all which the Supreme eventually conquers.

In this rudimental world, even, the man of war is not triumphant, nor is the earth itself a conqueror; but the *sun*, with its inconceivable opulence and abundance, is grandly greater and sovereign over all.

And yet, behold how silently the sun does all its omnipotent work! It does not publish a flaming programme: "I shall give you a very magnificent day to-morrow; I shall show you a worldful of fertilizing warmth; a great flood of many-colored lights will I pour over your habitations." Nay, but with infinite quiet and tranquillity it rolls right on, and shines beneficently, and warms the fields, and brings mankind a wondrous wealth of golden harvests. The sun is the wisdom and "power" of affection, personified.

In like manner the time comes when, over and above all, a divine sanitary power is born and revealed from within. The soul is the battle-ground. But forces, instead of powers, first prevail.

People become weary battling with intellectual error, and especially disheartened under the pressure of adverse circumstances. Fatigued, annoyed, exhausted, despairing, such minds grow disloyal to great principles. These luckless and hopeless ones, men say, are "vanquished" and "demoralized." Others, more enduring and energetic, go through all of life's battle; then they lie down at the end of the struggle; finally, many such die raving maniacs from sheer mental exhaustion. And yet it is only "force" that fails. *Power* never feels exhaustion, never desponds, never "gives up the ship," never becomes insane. Force, through the organs of intelligence, plans the end. Power, however, will often conduct you to a very different result. You begin life with the impulsive and eccentric ambitions of "force"—with many maniacal inclinations for worldly distinctions—and you fix all your plans intellectually to consummate the sickly ends of such mad ambitions. But, presently, you find that there is a "power" *behind* and *within* and *above*, shaping your destiny! Shall we be permitted to denominate this "Providence"? Yes, if by this term you mean the divine code of sanitary laws implanted in the individual constitution.

The constitution of man's physical and mental existence, and the eternal health laws, upon which his most indestructible nature is founded, are themes and problems now and thus presented.

INSANITIES OF THE HEART AND BRAIN.

It will be favorable to elucidation to give in this place a plain outline of man's material and spiritual structure. Omitting all possible technicalities and unnecessary particulars, and coming with the satisfying sweep of generalization to the analysis, I present the following as

THE HUMAN CONSTITUTION.

I. *Spirit.* Man's Spirit is the inmost fountain of causation and self-centred consciousness. It is compounded of ideas and principles—pure reason, God in the flesh, intuition—the "light which lighteth every man that cometh into the world."

II. *Soul.* Man's Soul is compounded of the elemental forces which correlate each other, are interchangeable, under the titles of motion, life, sensation, instinct, intelligence; are derived from foods, drinks, respirable air, and the so-called imponderables, all which after death enters into the formation and constitution of the spiritual body.

III. *Body.* Man's Body is an epitome of the fluids and solids, the simple elements and the compound substances, which exist outside of man in the physical constitution of the globe, making man the flower of Nature's system of organic development.

In the foregoing classification, it is obvious that the meaning embodied in the term "soul" is different from that which is customary to modern popular thought. This difference, however, is but a question of language or adopted title; for, if the reader prefers the term "soul," as expressive to his mind of what is *inmost* in man, he but transposes the words, leaving the "thought" intended precisely as above given; because it is impossible not to recognize in man, first, a material body—second, vital forces—third, self-consciousness.

The intermediate magazine of vital forces in man—in contradistinction to his outer body, and to his self-conscious spirituality and volition inmost—contains various ethers and essences, which operate upon laws analogous to electricity, positively and negatively; and yet it is demonstrable that they are neither terrestrial electricity, nor any correlative chemical or magnetic force, notwithstanding the strong "family likeness" manifested both in their countenances and general conduct in the organization.

The Spirit is physically present and manifested in the nerves of affection, intellectual sensibility, and in the self-conscious volition of the higher or wisdom faculties. Its great white, visible throne is the wondrous cerebrum and the grand congressional chamber entitled the "corpus callosum." Being highest in the temple of consciousness and government—exalted above every other principality or power in man's body—the

Spirit-principles and energies impregnate and saturate with interior life every particle, every organ, every fibre, every force, every ether, and every essence within or about the individual organization.

Vital forces control the heart, lungs, stomach, blood, the organs of reproduction; also they preside over and govern the processes of assimilation, growth, and elimination; and the cerebellum is their distinctive seat of government, and the medulla oblongata is their war office and general executive instrumentality.

The soul-forces acting through the cerebellum, and by means of the vital nerve-centres of the spinal cord, can and do incessantly perform all the hard labor in the physical structure. The phenomena developed in weakness of mind, dementia, loss of memory, and intellectual unconsciousness—superinduced by epilepsy or any other immediate cause—are actually owing to the withdrawal of the true quantity of blood from the front and superior parts of the brain; and this is caused by a contraction in the minute feeding blood-vessels; and this is caused by an excitation of the nerve-centres at the base of the brain, and in the corpus callosum; and this is caused by some external or interior disturbance —not in the Spirit, remember—but in some centre or terminal part of those nerves which are filled with sensibility and motive-energy by those ethers and essences and vitalic forces, which, taken altogether, constitute what I have defined under the title of Soul.

Herein we discover the sources of all possible physical pain, the seat of all imaginable diseases, the fountain of all inherited evils and propensities, and the very "root and branch" of every and all known forms of insanity. The vital forces, composed of ethers and essences—which are the constituents of the "spiritual body" that is to be—are the source of all mental and material derangements; and the fluids and solids—which are the constituents of the "physical body" that now is—are the passive recipients of these same mental and material perturbations; and thus, upon the recognized principle that life within and without is a connected chain of countless sympathetic links, the superior parts of the brain and its "divine guest" simultaneously realize the prevailing special or constitutional disturbance.

> "We are not ourselves when nature, being oppressed,
> Commands *the mind to suffer with the body.*"

The master-poet of the mother country uttered many words of inspiration true to the Infinite Heart. Did he not recognize our Harmonial Philosophy of insanity in the foregoing? And into the mouth of King Lear did not the inspired pen put words at once tender and true?

> "Oh! let me not be mad, not mad, sweet Heaven;
> Keep me in temper—I would not be mad!"

TWO FORMS OF INSANITY.

My observations, continued now for many years, and investigations I have made since writing the first ten paragraphs of this volume, have fixed in my understanding this: that all mental insanities are—

1. *Of the Affections.*
2. *Of the Intellect.*

The first type, having a large variety of manifestations and numerous coördinate symptoms, are

I. *Involuntary and Emotional.*

The second type, with fewer modifications and a limited list of signs and symptoms, are

II. *Volitional and Methodical.*

Under the Affectional form I find, and it is very certain that physicians may also by examination find, that the structure of the *Heart*, the qualities of the Blood, the substance of the medulla oblongata, and the nerve-centres in the posterior hemispheres of the brain, are each and all more or less diseased and involved in the emotional perturbation, or confirmed insanity. The Intellectual type, on the contrary, having special manifestations through the exercise of thought, intelligential convictions, and resultant volition, affects the physical structures, fibres, membranes, nerve-centres, including the white and gray matter, embraced by the anterior hemisphere and occipital regions of the Brain.

With these generalizations, as a foundation for particulars to be hereafter developed, I pass on to consider another phase of the subject.

GENERAL CAUSES OF LUNACY AND MANIA.

At the very first step of this inquiry, I feel myself asked to define, metaphysically, the immediate subjective causes of insanity. Here is the answer:

1. *Correct reasoning from erroneous impressions;* and

2. *Erroneous reasoning from correct impressions.*

The obscurity and indefiniteness conveyed by this necessarily terse definition will disappear in succeeding pages, as the varieties of delusion, illusion, hallucination, psychological impressibility, and genuine mediumship, are unfolded and incidentally analyzed.

SOURCES OF IMPRESSIONS.

Impressions are derived from two sources, and through the function of two instrumentalities.

Of the sources, one is the boundless enveloping realm of forces, principles, ideas, mind, spirit; the other source is the universal, immeasurable outer world of forms, objects, scenes, sounds, and actions.

Of the two instrumentalities, one is the involuntary perception, derived from the senses of the Spirit; the other is the conscious perception, natural to the bodily senses.

The *perception* is first, which may be called mental "recognition;" the next effect is *thinking*, which may be termed "reflection;" the third effect is *decision*, which may be named "resolution;" the fourth and last effect is *expression*, which we will term "volition."

TIME CONSUMED BY IMPRESSIONS.

Here, then, are (1) recognition, (2) reflection, (3) resolution, and lastly (4) volition. An impression from the surrounding world of forces and ideas will travel over the interior nerves to the cerebrum (or front brain) in one-tenth of a second; while an impression from the outer world consumes nearly thirty seconds in flying over the sensatory nerves to the brain and obtaining recognition; so that a quick and healthy person, of extreme susceptibility, can receive through his senses *two* distinct impressions in a second, while through ethereal nerve-fire of the interior, the same person can in one second receive *ten* impressions, and the vibrations and activities of his brain and mind will be correspondingly rapid and various.

But it sometimes happens that the same person may be naturally *very slow* in thinking and determining upon the impressions received; in which case his (or her) feelings and mind are liable to become unconsciously misdirected; by which the judgment, being in a state of error, becomes the victim of a delusion; and thus erraticity or insanity may eventually characterize the acts and conduct of the individual.

EFFECT OF MISIMPRESSIONS.

It is quite certain that impressions received through either set of senses may be misapprehended by the thinking powers. The quick mind will form to itself an *image* in a little over one-tenth of a second. The memory fixes the image instantly; then the faculties begin either to analyze, to combine, or to decide; perhaps all three effects may rapidly follow the formation and registration of the image. The image is the work of the picture-making imagination; which peoples the mind and feelings with forms, and scenes, persons, faces, actions; all which it (the imagination) will compound and dwell (or meditate) upon until the will is moved to act.

Take the not very common word, "autograph." It is pronounced in the presence of a man who never heard the word before. Instantly his mind forms an image of what he supposes is meant by the sound, "autograph." A stone-wall builder, not having attended school when a boy, said it must be "something that went around." His mind acted naturally in the line of mechanism. But a smart little boy standing near said it was "something good to eat." Thus both minds formed vague and erroneous convictions from a perfectly correct impression of the sound of the word. Unless the mind be sufficiently educated to paint upon its memory an exact image from the impression which is made by an object, a feeling, an odor, a flavor, or a sound, its judgment will be misled into manifestations of fear, anger, hate, and may give itself unrestrainedly to feelings and impulses strictly inconsequential and practically insane. The poor, the ignorant, are the persons who mostly become mentally deranged and raving maniacs; simply because their uneducated minds are easily filled with erroneous impressions, while, as a general rule, their bodies are overtaxed, and their nerves and blood underfed.

INSANITY DEVELOPED BY MENTAL ACTIVITY.

But, on the other hand, educated minds—especially in this epoch of multifarious, intense, and rapid changes, attractions and excitements—become deranged by undertaking to accomplish too much in an unreasonably brief time. To rush and crowd and cram—with the ambition to see everything, to eat and drink everything, and mentally to appropriate everything—is to overwhelm and overthrow the reason with too many conflicting imaginations.

It is the ambition of the modern progressive mind to appropriate too great a variety of positive impressions in too short a period of time. There can be no stronger foundation for mania, delusion, or insanity. Because there are limitations to the impressibilities and to the capabilities of the affections, intelligence, and volition. Vibrations along the nerves and in the brain may be too many and too rapid in a given number of seconds. The effects are manifested in some by nothing but a *headache;* in others, *fanaticism;* in a third, *epilepsy;* in the next, *sleeplessness;* in the fifth person, *loss of memory;* in another, mental feebleness, incipient softening of the brain, or *dementia;* in others, intellectual *confusion of ideas;* in the tenth individual you observe impatience and unreasonable *irascibility;* in the next, an absurd enlargement and magnification of individual importance, *self-esteem;* in the twelfth, you see some overpowering intellectual delusion, manifested in the shape of *acute insanity.*

Take twelve individuals, whose affections and intellects are living within as many different combinations of the seven temperaments.* And they will develop twelve or more different forms of mental perturbations and physical disorders; all from this one popular cause, namely: Attempting to entertain too great a number and too great a variety of positive impressions in a too brief period of time; thus compelling the nerves and brain (i. e., the feelings and the thoughts) to experience too many *vibrations*, imparted with too great *rapidity*, resulting in disturbances of the blood circulation, and in hurling headlong from her white throne the harmonial goddess of pure and sweet health.

This explains why educated and energetic men, absorbed in great business enterprises, or minds deeply immersed in political, religious, or military excitements with all their accumulated momentous responsibilities, often become *sleepless;* then unduly *excited*, and unable to stop thinking; then apprehensive of *danger ahead;* then, if they do not fall prone with some painful nervous affection, *a trip to Europe* is the final phase of their madness. By this I do not mean that it is "madness" which impels intellectual and business men to "flee abroad," but that high-wrought brains vainly seek repose in rapid journeyings. The multiplication of luxurious facilties for transportation acts like psychological enchantment upon the nerves of a people overflowing with mobility.

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* The reader will be benefited by turning now to a chapter on temperaments in the author's work entitled *Great Harmonia*, vol. iv., the *Reformer*.

PUNISHMENT OF THE TRANSGRESSORS.

The boon of sweet sleep, a recuperate life without dreams, is denied them. They cannot, even if they would, "take the world easy." Maps and national directories must be consulted instanter; guide-books and manuals for tourists must be raced through in three hours; descriptions of the works of great minds struggling through ten dark centuries, must be read and devoured and retained (if possible?) within thirty minutes; little time need be thrown away upon eating, for there are no urgent longings of appetite; sleep enough can be obtained between dreadful accidents in palace cars; lightning must flash ahead along the wires to the next station or hotel, announcing the approach of the unrestrainedly impatient traveller; baggage must be examined and passed, the body must be washed, the clothes changed, breakfast ate, the surrounding country, with its skies and landscapes, its men, animals, gardens, palaces, cathedrals, statuary, pictures—all must be in readiness to be ruthlessly run over and disposed of in six hours ("in a business-like manner")! And all this, remember, and mark you! and all this when it is physiologically and psychologically *impossible* for the human nerves and the human brain to distinctly *recognize* the sensation awakened by any object in less than one-half of a minute! The indwelling mind is by its nature compelled to consume at least thirty seconds to *think* the impression from any sensation into a definite image (even when the mind is sound, and the nerves in their best working condition); and the same mind cannot by any possibility *will* an intelligent action from a new impression in less than nine ticks of a watch, although with practice many motions may be made during every succeeding second; thus demonstrating the obedience of the substantial spirit in man to the unalterable laws of matter and motion, and with every reasonable person settling the question whether there are limitations to the susceptibilities, capacities, and manifestations of the immortal mind.

PARENTAGE NOT PERMITTED TO THE INSANE.

Any infringement of the fixed laws regulating the action of mind within the nerves and brain is punished —remedially, and immediately, and unmercifully—by development of mental maladies which crop out in an army of thirty thousand crazy people constantly in the prisons, jails, almshouses, hospitals, and asylums for the imbecile and insane, in the United States alone; not to think of the vast multitudes of dangerous characters, wretched maniacs, suffering suicidals, violently insane, and the hopeless and incurable mental monstrosities, inhabiting the pandemoniacal institutions which cold charity and colder science have established within the boundaries of a so-called "Christian civilization," with the foolish expectation of neutralizing the effects of disturbances and transgressions of the physical, mental, moral, social, and spiritual laws and conditions, by which divine laws men might most harmonially live and move and multiply in this rudimental sphere.

The insane mental activities and mad strife of men in high places, and the equal eagerness and restlessness of finely cultivated society women—their blood hot with the consuming oxygen of the common air—their brain and nerves quivering to their deepest centres and roots with unremitting industry—mostly in evil directions—from such, believe me, we derive the immense harvest of great fools, indifferent lunatics, and small criminals who infest civilization and bring the kingdom of darkness on earth. If these over-charged, restless, and enfeebled geniuses—whose intellectual versatility and reproductive sterility are balanced in equal proportions—would only refrain from marriage, content themselves to live like religious celibates and self-abnegating nuns, and not attempt to "multiply their kind"—then the gigantic labor of "making the world better," by having lived in it and worked for its growth, would be greatly diminished, and healthy souls might once more "thank God and take courage."

Wilful intemperance in mental habits is like wilful excess in bodily habits. A wilful over-drinker who exhausts his physical capital beyond recuperation, must not presume to curse mankind with children. Wilful transgression of the laws of mental sanity is the same as wilful self-destruction. Omission to take *positive rest*, in order to preserve health and be fitted for useful labor on the morrow, is as criminal and fertile of evil as is any other transgression of divine law.

Professional men, with large nervous brains, whose wives are often fine-strung and impressible natures, having by great labor or study enfeebled their physical state and diminished the vivifying power of the brain and mind, should not fulfil the office of procreation; and this law is alike applicable to overworked clergymen and incessantly laboring lawyers, and especially to every human being who is deficient in the electrifying power of brain, by which the blood is fired with opulence and the nerves made to glow with the sweet soft light of pure health. "If we must labor to maintain existence," says another, "if we must rest to be fit for labor; if, finally, we find that some other agent is positively necessary to produce such a reaction in our system as will vivify our faculties to produce not only better labor, but to enjoy those hours which ought to intervene between labor and rest, then recreation, or the agreeable occupation of leisure, becomes a sacred duty. Such recreation will vary among those who labor variously; but there can positively be no healthy state of being unless the three are represented in any man or woman —'Labor, rest, and recreation.'"

PENALTIES OF MENTAL SUPPRESSION.

The mind is a world of powers which will not silently suffer the ignominy of self-imprisonment. A wonderful incorporation of individual self-conscious centres of thoughts! The mind must not be hampered in the free and full exercise of its organs of thought. Deprived of its freedom, suppressed in the natural employment of its enterprising energies, the brain becomes diseased and loaded to the brim with foolishness and insane imaginings, and so wears out the body.

"A fiery soul, which working out its way,
Fretted the puny body to decay,
And o'er-informed its tenement of clay."

Education, common schools, the great increase in the making and reading of books, magazines, newspapers, the railroads, telegraphs, wonderful advancements in science and art, combine to impregnate the mind of this epoch with an insuppressible desire to *go*, to *see*, to *be*, to *do*, to *conquer*, and to be *consumed* in a thousand-tongued blaze of glory.

Before proceeding to trace out evil effects, arising from an arrest in the correct development of any particular constitutional force, it is deemed important to erect a *true standard* of progressive development in the individual, beginning with birth and ending at the door of the tomb; although there is an eternal history in the elemental constituents of each individual, which no mind can read short of eternity itself. The following is here presented as the true standard

SCALE OF MAN'S NORMAL CAREER.

1. BIRTH	*Initial and Indefinite.*
2. CHILDHOOD	*Growth and Impressibility.*
3. YOUTH	*Changeable and Erratic.*
4. MANHOOD	*Vitalic and Progressive.*
5. MATURITY	*Self-poised and Executive.*
6. OLD AGE	*Conservative and Timid.*
7. DEATH	*Apathetic and Transitional.*

An arrest of development in any part of the brain or nervous centres throws its evils out upon undefended and easily approached quarters of the organism. To no other cause need we look to account for the existence of natural mental monsters on one side; and for erraticities, discordant temperaments, and violent insanities and crime on the other. Of the mindless imbeciles we with the poet say—

> "Spurn them not, the blemished part
> Had better be of the head than heart."

Suppressed mental force may be manifested in three forms—

1. *Physical disease.*
2. *Mental perturbation.*
3. *Involuntary crime.*

Disease, insanity, and crime may spring from confinement and unnatural restrictions imposed upon the self-conscious centres of affection, intellect, and volition. "Spirits in prison" are imprisoned mental powers. Let us illustrate the progressive development of evils from suppressed or arrested mental powers. Take the group of organs occupying the higher parts of the brain:

One year old	The child is sleepy and mentally dull.
	⋮
Five years old	The mind is bright and quick, but passionate and dishonest.
	⋮
Fifteen years old	Physically indolent and healthy, but mentally cunning and quarrelsome.
	⋮
Twenty-five years old	A gambler, prize-fighter, horse-thief, drunkard, liar.
	⋮
Fifty years old	A strong-bodied man, with a mind lost to self-respect, a murderer, a lunatic, a wreck.

An arrested or perverted development of the moral (*i.e.* spiritual) energy in man's mind is progressively exhibited (1) in constitutional physical sluggishness, indifference, lethargy, and idleness; (2) in abnormal and over-active propensities to low selfishness and truckling cupidity; (3) in violence of temper, impatience of restraint, rushing toward homicidal disturbances; (4) in cruelties toward wife and family, intemperance, villanies, profanity of character, vulgarity of life; (5) in being a successful candidate for county jails, a constant patron of prisons supported out of the State treasury; and finally culminating in becoming a chained and raving tenant of that ward in a lunatic asylum which is assigned to "dangerous and incurable patients."

We now proceed to consider other sources of human insanity and unhappiness.

LUNACY DEVELOPED BY INSPIRATION.

When the nervous life and mental vibrations of two persons glow and respond to the same key, then neither is insane to the other, although both may be at that very moment confirmed lunatics and inmates of an asylum for the insane.

A perfectly sane mind, with the glorious inspiration of a very advanced *idea*, in and upon which his mind is concentrated and absorbed, is a crazy man to the sluggish, sleepy, uninspired people who surround him. He becomes an abstractionist and a foreigner to his own beloved wife; and his own children no longer see their father in his thoughtful eyes and solemn countenance. He dreams all day and thinks all night. Like a victim of alcohol, he spends all he can get upon experiments and models of his new invention; depriving himself and family of every home comfort; taking no time for bodily rest, over-working his brain and nerves; his health trembles on the verge of disease, and his intellectual and business standing among his neighbors is fast slipping from under his feet.

And all this because he is inspired and lifted above ordinary interests by an Idea! Who stood by Dr. Franklin when he caught from the heavens the *alphabet* of the idea which in Professor Morse culminated as the "magnetic telegraph"? Dr. Franklin, now in Summer-land, once ridiculed as a "kite-flyer" and subject to suggestions of "insanity on the nonsense of electricity," sends dispatches congratulating Professor Morse on the great honors paid to him in Central Park, New York, June 10th, 1871! There is no insanity in an idea when everybody's mind and everybody's heart harmonizes with its currental vibrations. Thus eloquently the popular thought expresses itself:

"Had we unlimited space and ample time, nothing that we could say could add to the simple impressiveness of the mere fact that congratulations from such antipodean places as Hong Kong, Bombay, and Singapore have been sent to and received by our Chamber of Commerce within so brief a time. Such a union of the great mercantile organizations of the principal cities of distant Asia with that of the metropolis of the New World makes us realize fully for the first time the grandeur of the great enterprise which demonstrated the possibility of putting a cable across the bottom of the Atlantic."

Lunacy is many times caused by "dwelling too long upon *one* idea." The human mind is variously organized, and naturally insists upon a *variety* of impressions and pursuits as healthful and recreational. But the world is too hasty and stupidly unjust in condemning to the cell of the madman every "eccentric genius" who may have glowing and blazing in his brain an "Idea" of greatest value to mankind. He may lack practical sagacity, and receive no aid from self-poised faculties; all which may result in "wild schemes," and crop out in incoherent styles of address; but yet he may be an *incipient* Fulton, a Franklin, his inspiration forecasting the shadow of some new truth soon to be openly manifested. At a recent meeting a distinguished lecturer said: "Twenty years since, when I told my audiences that man was not created—needed no Creator, people used to look at me as though I had escaped from a lunatic asylum, and should be put back there as soon as possible. Now, nine-tenths of the philosophers have embraced the development theory of Darwin."

I think the time will come when every man will be styled "a lunatic" who mentally and morally lingers behind the life and inspiration of the epoch into which he was born and educationally incorporated.

SOLAR STORMS PRODUCE MENTAL VIBRATIONS.

Man's phrenological structure is a wonderfully exact miniature of the starry universe.

When this conception first entered my mind, it seemed too inconsistent to be believed, and I was inclined to becloud its beauty with a multitude of doubts. Investigation, however, led me to behold and realize wonders far more startling than the "hippocampus" of Owen, or the extensive and complicated "vault" located immediately under the corpus callosum within the human brain.

The sensorium is the grand sun of the brain, connected with all lesser bodies by the optic thalmia, by which sensitive centres of power the central source transmits and receives impressions from influences and objects existing both within and without.

The striated and nucleated bodies of the brain are the asteroids of the inner stellar universe. Longitudinal and transverse fibres and intersecting blood-vessels are the celestial rivers of magnetism, and the solarized light and chemical heat, which in great streams flow and ebb to and fro between the central sun and all the globes (phrenological organs) which occupy and adorn the firmament of the interior. "The pineal body," with its dark gray matter and obscure connections, is the *pivot* upon which the system revolves. The middle lobe and corpora striata resemble the grand cometary bodies, which like countless cushions encircle the magnetic circumference of each globe. The eyes and ears, which connect the interior with those manifestations of force called light and sound are like the four most perfected planets—Earth, Mars, Jupiter, Saturn. Taste, touch, and smell are like the more remote bodies of space; with which, nevertheless, all are most intimately connected and interwoven; the etherium, the universal cosmic fluid, filling the whole and saturating it through and through, as water fills a sponge.

The mind, and its volition, within all these material organs of the brain, is the "divine, sacred presence" which warms and lights and rules the "house not made with hands." The conductors and magnetic communications between the different parts of the brain, and between the whole organism, and the entire system of organs in the body, are analogous to the grand principles of attraction and repulsion, gravitation and dynamic forces, which tie suns and moons and stars together in the boundless ocean of the universe.

Why do I dwell upon this analogy? Because it is scientifically at the basis of what I am soon to urge: That mankind are affected physically, socially, intellectually, and spiritually, by solar and stellar storms which occur at particular seasons of the year and in different ages of the world.

It is made distinctly clear to my reason that our entire solar system—our sun, its planets, all the asteroidal bodies, and the related bodies more remote—all, as one body, has swung nearer than ever before to that desirable quarter of the heaven of space, which causes the currents of the Summerland easily and momentarily to touch and blend with the general life of the earth. This general change of location of the entire solar system is demonstrated by "remarkable physical phenomena," not only spiritual, but strictly material; showing a most intimate magnetic relation between the people and the movable objects of this globe, and the inhabitants and possessions of the grand "next world" which swings through the heavens in harmony with the revolutions of all the systems in the univercœlum.

Man's mental organs and sympathetic ganglia vibrate with self-registering undulations, like the magnetic instruments in telegraphic stations, and like the needle in the compass, whenever the sun is magnetically storming upon its stellar bodies in space. The sun's atmosphere becomes loaded with clouds compounded of elements evolved and evaporated from its general constitution; then it must have relief (which the earth and all the planets also need) in the shape of electrical and magnetic showers; the magnificent influences whereof stream in every direction through all the millions of leagues which divide Saturn and remoter orbs from the parent sun.

The effect of these periodic solar and stellar storms is manifested in mental disturbances among the most impressible races of mankind. Any excitement existing among men before the solar rain commences, is immediately and alarmingly increased by the storm when in full operation. Discharges of forces from the magnetic batteries of the sun will be responded to instantly by excitements and vibrations in the corresponding batteries in man's brain. Because man's brain and its organs and the sun and its stars are constructed and governed upon principles exactly and mathematically identical.

At intervals of three, and seven, and eleven, and twenty-eight years, the human world is perturbed by (apparently) unaccountable manifestations. Religious agitation, social excitability, changes in moral feelings, preponderance of the war spirit, powerful political excitements, revolutions, depression of public spirit, or its exaltation to a high pitch of enthusiasm, a sudden panic affecting the clearest and strongest minds, a physical epidemic, a contagion striking the ganglia of the lungs and brain, a strange propensity to eat opium or to drink excessively of stimulants, a homicidal frenzy or frequency of suicides, lunacy, insanity—between these phenomena occurring in the human world and the periodical storms of the sun and stars there is a connection, a chain of cause and effect, as intimate and as positive as that which exists between the operations of the brain and the resultant processes in the organs and fluids of the body. And yet I would not advocate the astrology* of the early epochs; although, to a certain degree, every man's birth, life, death, and destiny, are interlinked with sun, and moon, and stars, and with every change in their relative positions.

We can now recapitulate and bring the general causes of insanity directly before your mind:

1. Erroneous impressions, misdirecting the judgment.
2. Erroneous reasoning, misdirecting the impressions.
3. Vibrations in the brain in excess of the natural movement.
4. Exertions continued and expanded beyond the natural capacity of the brain.
5. Transmission of insane *aura* through the organs of reproduction.

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* Vol. i., *Gt. Har.*, contains the author's impressions concerning the real truths embodied in astrology.

6. Intemperance in mental habits and in physical practices.

7. An arrest of development in the superior parts of the brain.

8. Abstraction confirmed by indulging too long in the inspiration of one new Idea.

9. Disturbances emanating from magnetic changes in the various centres of the solar system.

The kind and considerate reader of these pages, it is sincerely hoped, will now desire definite knowledge with regard to "the special causes of insanity;" to gratify which awakened desire the succeeding chapters will now be written and most fraternally submitted, accompanied and pervaded with prayers for true light and happiness.

MERCURIAL BRAINISM OF THE PRESENT EPOCH.

GREAT vital dangers are overshadowing the general mind and heart of the present era. A high-wrought mental action, engendering a powerful reactionary impulse, is burning in the very soul of our civilization. Velocity, together with a condensation of various sensational vibrations, at whatever cost or risk, are at a high premium.

"In a *word*," says this half-breathless epoch, "tell *what* you can do, and how *quick* you can do it!"

The politician proudly responds:

"I am iron-clad, Sir! Can write hundreds of letters, make scores of speeches, bolt my meals at irregular hours, travel faster in fewer days, talk more hours in private, sleep less than any man of my acquaintance, and yet my health is in prime condition."

The man of muscular locomotion replies:

"I will place myself under the guidance and advice of an experienced trainer, and accomplish the task of walking a hundred and twelve miles within twenty-four consecutive hours, and continuing until I have walked a distance of four hundred miles within five consecutive days."

The railroad man replies:

"I am proud of our achievements, Sir! Our engineer has made the fastest railroad time on record. He ran a full passenger train ninety miles in one hundred and ten minutes, including four stops. He ran sixteen miles during the same trip in twenty-two minutes, and passed three mile-posts (two full miles) in *one minute and forty-six seconds*."

Intellectual concentrations and emotional intensities, regardless of the just and imperious demands of the brain and physical system, are cultivated and classed among "the cardinal virtues." Every mind is irresistibly agitated and frenzied by the feverish excitement which everywhere positively abounds. Day and night, in places of business and at home, in theatres and in churches, the *motion-mania* dogs the footsteps of every man, woman, and child. Repose of the personal life is repudiated and stigmatized as "played;" a quiet, systematic style of thinking and working is condemned as "old-fogy;" and a reverent regard for *physical* rights as well as for mental rights is sneered at as an ungodly leaning toward "muscular Christianity."

Brain, not intellect, is in the ascendant. Persons are, consequently, nervously emotional and brilliantly intellectual, while they are in reality thin-hearted and feebly intelligent. They display a marvellous brain-and-nerve activity, while they betray a corresponding amount of soul-and-spirit inefficiency or approaching debilitation. Whatever is materialistic is over-done; while the truly spiritual is neglected as altogether "unprofitable." It is impossible by ordinary means to bring the velocimaniacs to a safe and healthy rate of speed. They come to a horrible, jolting halt when offended nature presses down her breaks called *paralysis, nerve-pain, heart-disease, insanity.*

An observer of Nervous Diseases, Dr. S. W. Mitchell, says: "Next to over-tasked men of science, manufacturers and certain classes of railway officials are the most liable to suffer from nervous exhaustion. After these come merchants in general, brokers, etc.; then less frequently clergymen; still less often lawyers, and more rarely doctors; while distressing cases are apt to occur among the over-schooled young of both sexes. The worst instances to be met with are among young men suddenly cast into business positions involving weighty responsibility."

"I feel so tired," is a common expression. The stomach is weak, the back is lame, the brain is over-worked. Eagerness for Reputation, strife for Fortune, madness for Success. The author of the Caxton Family comes with these words: "The politician, the professional man, the merchant, the speculator—all must experience that strain of special faculties in the direction towards special objects, out of which comes nervous exhaustion, with all the maladies consequent on over-stimulus and prolonged fatigue. Horace is a sound pathologist when he tells us that, after Prometheus had stolen fire from heaven, a cohort of fevers, unknown before, encamped themselves on earth. In our audacious age, we are always stealing new fire, and swelling the cohort of fevers with new recruits. The weary descendant of Iapetus droops at last—the stolen fire begins to burn low—the watchful cohort pounces on its prey. The doctor is summoned, hears the case, notes the symptoms, and prescribes—repose.

"But repose is not always possible. The patient cannot stop in the midst of his career—in the thick of his schemes. Or, supposing that he rush off to snatch a nominal holiday from toil, he cannot leave Thought behind him. Thought, like Care, mounts the steed and climbs the bark.

"A brain habitually active will not be ordered to rest. It is not like the inanimate glebe of a farm, which, when exhausted, you restore by the simple precept, 'Let it lie fallow.' A mind once cultivated will not lie fallow for half an hour. If a patient, habituated to reflection, has nothing else to meditate, his intellect and fancy will muse exclusively over his own ailments;—Muse over a finger-ache and engender a gangrene. What, then, should be done? Change the occupation, vary the culture, call new organs into play; restore the equilibrium deranged in overweighting one scale by weights thrown into another."

The almighty struggle of this epoch is for outward Wealth. The maddening spirit of the age is "electricity." This principle of intrinsic goodness has been by man converted into the fiery prince of all the dark and diabolical "powers of the air." Men fancy they have scientifically caught and commercially harnessed their absolute master. And yet he cracks his whip of live lightning over all our heads; he teaches and insists that *we shall do everything with lightning speed!*

Obediently, we race and rush and push with wild, headlong energy into everything and over everything we undertake to do or conceive a fancy for. We immediately begin to over-work, and over-eat, and over-drink, and over-chew, and over-smoke, and over-live, and at last, when too late, we discover ourselves to be *over-dead* in multitudinous trespasses and sins.

Impatience, the fiendish hand-servant of insanity, is coming by "lightning express." The wickedest demon of our day is the imp of impatience. He attacks the nerves, and in the twinkling of an eye his victim is in a "murderous rage." He kindles a great fire in the blood; he attacks the throbbing heart, and runs over the bosom the fingers of death; then down goes his object, subject, and slave, covered with the black mantle of "sudden decease." He attacks the sensitive, overworked brain, and away goes the prostrate mind into an "Asylum for the Insane."

These are clouds of the overshadowing dangers which begin to cast themselves upon the thresholds of our habitations. We are admonished to investigate the *causes* of this universal mental intemperance. The dire effects thereof are visible upon multitudes of persons of all ages and in all stations of existence. The hasty master, the impatient servant, the energetic statesman—no less than the nervous customer, the fidgety and fussy merchant, the irascible school-teacher—show positive signs of the abounding distemper. Women and children appear hurried and "out of time." They seem to be tempted to *do* something quicker and more brilliant than was ever before deemed possible. Their eyes beam brightly with some momentary excitement; they look "*so tired*" in their pale, eager faces; yet their hands are full of motion, their feet start galvanically, and they plunge headlong into their useless purposes.

These universal symptoms mean very much! They prophetically point to manifold dangers, and we are now admonished to avert them.

And in this place let it be emphasized that, since the dawn of science, from which we naturally expect great progress in the knowledge and prevention of mental diseases, not much has been accomplished; while the infirmity is daily widening its malign sphere, and involving a larger host of intensely active minds, in exact proportion to the expansion of this magnificent successful materialism which men call "civilization." A popular infirmity is *heart disease*, by which supposed hale and sound men quit this globe through "sudden death;" at a time of life, too, when they should be absolutely healthy and best qualified for effective labor and solid success. This increasing disorder is simply a *lightning rod* erected by nature to receive the thunderbolts of overcharged brains; by which thousands of minds are saved from the most hopeless shocks of paralysis and insanity. These sudden deaths, now so frequent, in the prime of life, mean exceedingly much to every thoughtful friend of humanity.

IGNORANCE CONCERNING MAN'S VITAL PRINCIPLES.

About seven years before the close of the fourteenth century, a distinguished member of the alchemistical sect, a native of Switzerland, was born. He very soon received the ponderous name of Theophrastus Bombastus Paracelsus. When about thirty years old, he introduced to mankind the god-medicine of allopathists, called *Mercury*, which he administered internally, on the theory that the human body was compounded of three substances, namely: sulphur, common salt, and quicksilver.

During fourteen hundred years the good Galen's* doctrines and medical methods had been revered and followed. But this headstrong alchemical Paracelsus, at one of his public lectures, committed Galen's writings to the flames; and then openly declared, much to the consternation and subjection of his disciples, that, "if God would not impart the secret of physic to man, it was right to consult the devil."

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* It may give pleasure to many of my readers to be informed that I have for a few minutes seen Galen at least once a year since 1853; and yesterday (August 11, 1871, my forty-fifth birthday) he telegraphed, vibrationally, this brief message: "Live in Truth and Good day by day, and year by year; you then, from very proprium, generate and establish heaven." After a few moments he added, "Love toward our patients in the Temple of Akropanamede, together with the power and peace thence derived, constitute our private heaven and all the medicine we administer."

Paracelsus manifested mediumistic abilities of no common type, but did nothing valuable with his revelations, further than to distil and compound "The Elixir of Life," and to experiment alchemically in the transmutation of metals.

Another alchemist, a bright-minded Benedictine monk named Basil Valentine, in the early part of the same century, used the black "anti-monk" powder internally; first experimenting with it upon some hogs, under which they grew exceedingly fat; whereupon he administered it (antimony) to his fellow monks, who also became obese; but subsequently it is alleged that many of them exhibited symptoms of poison, and a few of his associates thus died.

These early physicians, it should be remarked, knew almost nothing concerning the *spiritual* constitution of man. Nevertheless, let it also be remarked, thousands of very learned physicians in our day follow both Paracelsus and Valentine in the administration of calomel and antimony! And yet more surprising is the fact that, in our preëminently scientific and fact-hunting age, the priestly magnates of the land assign these same followers of Paracelsus to responsible positions as chief physicians and plenipotentiary superintendents of our charitable hospitals and asylums for the insane! Can any mind wonder that there is at this very moment such an immense army of horror-stricken men and women—straight-jacketed, cannon-balled, and iron-chained—howling, blaspheming, styled "incurables," ferociously slaying the innocent hours of both day and night, in our exteriorly attractive and hygienically well-organized lunatic asylums and pandemoniacal mad-houses, which exist under the sanction of both Church and State, and which are supported handsomely by large appropriations from philanthropists and half-repentant millionnaires?

The truth must be divulged: Our leading physicians, as well as our recognized metaphysicians, have no certain practical knowledge upon which they can absolutely rest, by which to grasp and understand the spiritual nature of man, how it acts in moments of insanity, and what treatment is scientifically adapted to the malady. A distinguished anatomist was one morning inquired of by a commoner, "Why is it, doctor, that you, who know every bone, muscle, cartilage, ligament, etc., in the human body, cannot cure every disease?" To which the doctor wisely and honestly replied, "The watchmen of this great city know every street, lane, and avenue, but they cannot tell what is going on inside the houses."

Absurd is likely to be the treatment of that physician who prescribes for "a crazy man" *without knowing* what is going on *within the body*. Because a man's body is not independent of *himself*, and cannot be compared to a house, which is foreign to those who occupy it—a wholly incompatible and independent structure—while, on the other hand, in this life, a man's body is constantly a part of himself.

APPROXIMATIONS TO THE TRUTH.

Hippocrates, who was genealogically traced as the eighteenth lineal descendant from the great Greek miracle-worker, Æsculapius, taught the approximately true doctrine, that *not* the solids, but the *fluids* of the body caused all the phenomena of disease. His most distinguished successor was the spiritually-illuminated Galen; who, however, while marvellously successful with the sick, did not advance human knowledge as to man's spiritual constitution.

The learned Celsus nominated man's immaterial, specific principle "*nature*," which was supposed to coöperate with medicines in overcoming disease, and which process was very wisely called "an effort of nature."

Beyond this extremely vague generalization—which is essentially the whole truth in a nutshell—the medical and psychological world has not made much progress. But we are about to take up our line of march, and extend our researches far into the constitution of man's immortal interior.

THE SCHOOL OF VITALISTS.

Von Helmont imagined man's organization to be possessed and animated by an active and energetic principle absolutely independent of passive and inert matter; which principle he denominated "*Archeus*," the alleged cause of all diseases, and the inspirer and vitalizer of appropriate medicines. A school of "vitalists" was eventually developed from the archeus nuclei, and thenceforward we observe a palpable line of progressive development in mind, approaching a true comprehension of man's interior nature and glorious destiny.

The studious and illuminated Stahl, toward the close of the sixteenth century, investigated man's physical constitution, and found in its organs and economy what he called the "*anima*," a soul-principle, which presided over the health of the individual, supplying losses, repairing injuries, and requiring a physician only to direct its operations among the nerves and organs of the body during insanity and general sickness.

This doctrine is another approach to—a beautiful foregleam of—the philosophy which is promulgated in this volume, and also in many previous books of the Harmonial Series.

Human efforts toward a true knowledge of life and its laws are in reality just so many prophecies of the discoveries of *truth*, which will ultimately triumph, and crown humanity, and finally save the world. The proximate efforts are in this light intensely suggestive and worthy. The doctrines of Stahl prevailed until Haller ascribed the actions of vitality to a "*stimulæ*," which Whytt opposed and called it "*sentient principle;*" Cullen called it "*vis medicatrix naturæ;*" Brown called it "*caloric;*" Darwin, "*sensorial energy;*" Rush, "*occult cause;*" Culpepper, "*vital spirits;*" Broussais, "*vital chemistry;*" Chapman and Hunter, "*vitality;*" Combe, Good, Thatcher, and Thomas, call it "*living principle*," "*living powers*," and "*powers of life*." Hooper, in his Medical Dictionary terms it the "*vital principle*." But suggestive as are these intimations and flickering foregleams of the immortal in man, they fail utterly to explain the phenomena of insanity; these theories of "vitality" do not, therefore, indicate that wise treatment, and that considerate and tender discipline, which "a mind diseased" is certain to need, and crave, and demand, at the hands of a superintending humanity. Nevertheless, I am impressed gratefully to value these efforts in the light of prophetic promptings, which—

> "Be they what they may,
> Are yet the fountain-light of all our day,
> Are yet a master-light of all our seeing"—

pointing conclusively toward a perfect scientific knowledge of the beginning of life not only, but to that, as yet, to many, mysterious border-land which, on one side, unfolds the beautiful dawn of all terrestrial existence, and on the other rolls up the cloud-curtain which, for a vast mountain of centuries, has hung between human eyes and the neighboring Summerland, with its infinite expansiveness and indescribable perfections—at once the home of angels, the revelation of essential Nature, the heaven of the whole humanity, and a manifestation of the principles of God.

CAUSES OF INSANITY UNKNOWN TO PHYSICIANS.

The profound materialism, and consequent superficialness, of all present medical and phrenological knowledge, is openly manifested in the universal failure of both physicians and metaphysicians to give a satisfactory definition and solution to the mental condition called "insanity."

In the realm of immediate *causes*, our psychologists and pathological physiologists have made substantial progress. For example: Post-mortem examination to ascertain to the *cause* of the sudden death of the distinguished Professor Splanch develops the learned verdict, "Disease of the Heart," which is, in truth, nothing but a report of the *immediate cause*, leaving the world still "in the dark" as to the mediate and primative potencies which led to the sudden development of death.

The immediate causes of physical or mental perturbations are generally very obvious, and in such knowledge the world is most learned. But the lack of scientific knowledge of radical causes is sufficiently exhibited in the large proportion of wretched "incurables," who weep and shout and howl all day long and all night long in lunatic asylums and Bedlam hospitals.

Does it explain anything to pronounce a certain effect "inflammation"? After examination, your physician reports your child sick with "measles;" or, perhaps, "scarlet-fever;" while yourself are down sick with another manifestation called "rheumatism;" or, possibly, "paralysis" with approaching signs of "apoplexy." Or he may, from your cerebral excitement and nervous disturbances, report "delirium" and proximating "insanity."

These are names scientifically given to "effects." What the physician really does say is this: "Your tissues, fluids, organs, and vital forces are, for some unknown cause or causes, deranged to such an extent that they are unable fully to perform their appropriate functions." The particular local disease you manifest is immediately caused by your constitutional, special, and predisposing *weakness in the direct line* of developed "effect," which your physician has so scientifically nominated.

Big Bill, being a great "rough," inflames Henry Heat's brain. How does Bill inflict this injury? Simply by uttering certain offensive words. Nothing but *sound*—a disturbance among the atoms of the common air! Nevertheless, instantly, like a flash of lightning, accompanied with its appropriate thunder clap, Mr. Heat knocks Big Bill down with his hard fist, and in thirty minutes the strong man is dead. The jury's verdict is: "Death from fracture of the skull, caused by a blow delivered by Henry Heat!"

Now the immediate cause of Rough Bill's death was plainly his broken skull; the cause behind that was the powerful blow from Mr. Heat's mighty arm and clenched fist; the cause back of all that act was his inflamed mental power; but what was the procuring and primally-governing cause of that sudden cerebral inflammation? Nothing but a few sounds—mere *words*, spoken by the tongue of Mr. Bill—and yet you here behold the horrible "effect"!

Medical jurisprudence and statutory laws will be favorable to justice, to love, and to the growth of the great humanity, only when men arrive at a just knowledge and true valuation of the causes and conditions in Henry Heat's mental constitution, which, without a moment's reflection, impelled him to commit the "insane" deed of manslaughter upon the person of Rough Bill.

The sum and essence of "insanity" come to the surface only in "effects." The radical causes lie hidden in the peculiar combination of elements and propensities which make up that particular individual known as Henry Heat.

Medical men follow strictly and persistently the inductive law of reasoning, just as all materialists instinctively do, and have done, in all ages of the world; and the result is manifested in the universal ignorance of the laws of psychology, and still more in the superficial treatment of the mentally and morally diseased in our lunatic asylums.

Drink deeper at the spring of primative causes of human sorrow and insanity! ☞ This is the momentous admonition, warm with the breath of wise and loving angels—to which obedience is now imperatively demanded: *Drink deeper at the fountain of causation!*

HISTORICAL INFORMATION CONCERNING INSANITY AND ITS PHENOMENA.

INDIVIDUAL life and the general life of the human world exactly represent and correspond with each other; the lesser embodying in a minute degree all that is contained in and manifested by the whole universe; therefore, by observing and conscientiously analyzing the constituents and synthesis of the individual, we arrive by infallible successive steps at a correct knowledge of the possessions and experiences of the universal race of man.

Already I have shown that there are periods or eras in the life of the race when insanity, in one or another of its various forms, prevails and rages like an epidemic of propagative madness. Even so you will observe that there are certain seasons, or stages, or private crises, in the life of individual man and woman, when the maladies and madness of insanity appear and prevail with fearful intensity.

Certain periodic psychological storms, and certain consequent electrical disturbances, in the aural atmosphere of the general mind, are legitimately and scientifically certain to report and register themselves in corresponding emotional storms and insane paroxysms upon the responsively impressible organs of the individual mind.

The greater number of cases of mental maladies occur between the twentieth and the thirtieth year. The years in a person's life before the twentieth and after the eightieth, yield the smallest number of cases.

The morally or socially changeable period in the life of youth, called the "age of puberty," furnishes a singular variety of social, moral, and spiritual disturbances. At this juncture girls are in far more danger than their brothers. Greater functional disturbances occur in the pubescent period of a girl; wherefore, between the ages of twelve and eighteen, more girls than boys are infected with insanity.

Again, when women approach the climacteric era in their physical and mental history, called "a change of life," the functional disturbances often induce eccentric and exasperating cerebral perturbations. And men, between the ages of fifty and sixty, because passing through an analogous physiological period with the organs all matured, develop a great number of cases, exhibiting modifications of disorders known as melancholia, dementia, and decay or softening in the brain centres. Yet, nevertheless, taking the human race as a whole, men supply by far the greater number of incurable mental and moral diseases. Because, unquestionably, men more than women indulge constantly and excessively in various kinds of physiological vices, including the extravagant drinking of alcoholic fluids, and the inordinate consumption of tobacco, which of itself is adequate to produce insanity.

HEAT INJURIOUS TO THE BRAIN.

Summer magnetic heat, which is loaded with solar magnetism, combined with incessant toil, or with great intellectual activity, develops the greater number of the more violent phases of insanity; while winter's cold, which is surcharged with solar electricity, inducing a greatly diminished activity in the nervous system and cerebral centres, is the period most propitious for mental vigor, regularity, and high physical health.

Upon this natural law, too, a high degree of civilization—so fully developing the susceptibilities and expanding the cerebral centres in both men and women, which corresponds to the solar magnetic heat of summer—is certain to grow the largest harvest of mental and spiritual perturbations, which are sure to light up and intensify different forms of insanity.

In evidence of this statement I ask you to observe the rarity of insanity in Italy and its greater frequency in France; notice the small number of cases in China, and the large proportion in Great Britain, about one in every seven hundred of the population. France, outside of the great cities, where the people are generally ignorant and slow-minded, furnishes only one case of insanity in every one thousand inhabitants. The intellectually and morally active population of Scotland gives one insane to every six hundred, and the citizens of the United States, with far greater cerebral activities and with multitudinous spiritual intensities, (owing to their more general obedience of the laws of bodily health) furnish only one case of real insanity in every eight hundred individuals.

CEREBRAL MADNESS A MODERN DISEASE.

Insanity is comparatively a modern development. The ancients, who were for the most part heavy-bodied and dull-headed barbarians—with few cerebral exaltations, and fewer spiritual storms—rarely suffered from the insane forms of brain disturbances.

A spiritual or psychological disturbance occurred in the fifth century, which developed several varieties of insanity. Vampirism (a species of mania) prevailed in the South of Europe during the Middle Ages. Italy evolved the Flagellation distemper, which assumed the form of a wild religious enthusiasm. Subsequently the uncontrollable impulse to Jump and Dance spread like an electric shower in parts of lethargic Germany. The wonderful wolf-madness called lycanthropy prevailed in the mountainous regions of Austria and Italy.

But progressive time, with its great healing power, eventually subdued the storm and stilled the mental tempest.

SIGNS OF PSYCHOLOGICAL CAUSES.

The epidemical characteristics of psychological insanity have been remarked by intelligent observers in all parts of the world. The horrible crimes of history, and the rapid recurrence of the same crime in different parts of a continent at about the same season of the year, are well-known facts in point. The Great Communist Rebellion in Paris, 1871, is in scientific correspondence, as to its secondary causes, with all I have urged. An illustrious physician "expressed the opinion that one of the chief causes of the terrible scenes which accompanied the final suppression of the Communist outbreak was a contagious mental alienation. The minds of the Parisians were gradually unhinged by the privations of the siege. The revolt of the 18th of March gave the last blow to brains which were already shaken, and at length the greater part of the population went raving mad. The records of the Middle Ages are full of similar examples. . . . . Women are, under such circumstances, fiercer and more reckless than men. This is because their nervous system is more developed, their brains are weaker, and their sensibilities more acute than those of the stronger sex; and they are consequently far more dangerous and do much more harm. . . . None of them knew exactly what they were fighting for; they were possessed by one of the various forms of the religious mania —that which impelled the Jansenists to torture themselves, with a strange delight in pain of the acutest kind. . . . The men who threw themselves on the bayonets of the soldiers in a paroxysm of passion were seen ten minutes after utterly prostrate and begging for mercy. They were no more cowards in the last state than they were heroes in the first—they were simply madmen."

IGNORANCE AND SUPERSTITION MANIFESTED.

Men, affected with hypochondriacal disturbances, and women, equally under the perturbations of hysterical affections, during the early and very superstitious centuries of human history, were believed to be possessed of malignant individualized demons and exceedingly evil spirits.

The celebrated root, barath, with a strange incomprehensible oration, accompanied with divers manipulations, was used by the ancient Jews to subdue the demons, and thus expel devils from the bodies of the insane.

Most of the so-called miracles performed by the different Messiahs in history were performed upon persons supposed to be possessed of evil individualized intelligences.

In the New Testament, as also in the chapters of nearly every other known sacred record, you may read concerning "the casting out of devils," &c., by the exercise of supernatural power. Happily, in our more advanced era, psychological science—of which magnetic healing, "by the laying on of hands," is but one manifestation—has supplanted the old-time superstitions with true and lasting knowledge, which is empowered by the eternal principles of God to work a universal revolution in theology, and medicine, and law, establishing a foundation for the just and charitable treatment of imperfect, wretched, insane, and everywhere misunderstood and outraged humanity.

Since the advent of modern spiritualism, no intelligent mind can reasonably be pardoned for advocating the very ancient doctrine of the existence of invisible malignant spirits, commonly called "devils" and "demons,"* neither can any cultured mind be rationally

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* "And inasmuch as every one carries his own life with him into the other world, therefore all who sink to hell carry their own hell with them; for they carry the loves that make the essence of hell, and from which the external condition and conduct of all there, as described by Swedenborg, result as an effect from its cause."

A Swedenborgian minister says (of course, theoretically), that "the incurably wicked are consigned to hell and not to heaven; for, considering the character and quality which they have acquired to themselves, heaven would be a sphere of still more exquisite torment to them than hell, a truth evinced by what Swedenborg frequently says of the result of experiments actually made by evil spirits to enter the precincts of celestial bliss. They were at once thrown into tortures from which relapse to hell was their only relief."

In view of this hypothesis it is asked: "Can the human imagination conceive a more melancholy and appalling picture? There they are—beings who might have been happy angels, bereft of every angelic grace—completely *de*-humanized—all love of the Lord and the neighbor quenched in their hearts—all light of truth extinguished in their understandings—all generous feelings and noble aspirations gone—conscience dead—manhood lost—the beauty of true human life blasted and spoiled! There they are, with no love for what is good and true—delighting in hatred, cruelty, revenge, and unmercifulness—with no desires for a holier life—their tones, words, gestures, and even their faces, imaging forth, with mathematical exactness, the false and perverted life within them! There they are—monsters in feeling, monsters in form, monsters in act! Their false thoughts and evil affections go forth and imprint themselves in daguerreotype likeness on earth and sky—on all above, around, and beneath them—on the regions they inhabit, the houses they live in, the garments they wear, the creatures they see—all the dismal sights they look excused for still believing in the performance of supernatural miracles by Heaven-sent Messiahs, whereby those "devils" were exorcised, and those "demons" hurled from the bodies of hypochondriacal men and hysterical women.

In the days historically allotted to Jesus, the symptoms and other manifestations of lunacy were not wisely discerned, nor scientifically interpreted. The imagination of uncultured minds supplied the most thoughtless explanation in the absence of thoughtful and correct knowledge. That explanation among religionists—who are invariably more superstitious than minds in any other department of thought—was summed up briefly in four words: "He hath a devil!" In short, the unthinking spiritualists of the first, like their counterparts in the churches of the nineteenth century, adopted, in the fulness of its unmixed simplicity, the (apparently) supernatural explanation rather than the truly scientific.

Conscientious investigators, however—who are inevi-

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upon are but the reflected images of the falses and evils which they have made (to be) of their life."

☞ The above from two writers on the theory promulgated by Swedenborg (one B. F. Barrett, the other the departed Geo. Bush) I value simply as records of avoidable *mistakes*, derived from Swedenborg and reiterated by men equally honest and as deplorably mistaken. Why and how Swedenborg made his mistake, I have fully set forth in the third volume of the *Great Harmonia*.

tably philosophical and rational in their methods and deductions—have made genuine progress in the study and treatment of lunacy and madness. The rationalistic Egyptians, repudiating the demon-theory of the Arabian priests, cured a large percentage of their insane. Pythagoras, a true spiritualistic rationalist, a natural born Harmonial Philosopher, cured the violent and other varieties of insanity by the institution of pleasing musical performances, succeeded immediately by a series of harmonious and beautiful physical exercises. Had he adopted the religious superstition of many about him—the theory of "obsession" and "demoniacal possession"—his benevolent attempts at healing would have failed, and the mentally sorrowful and violently insane of his day would have died in indescribable agony, their stars going down in the midnight blackness of despair.

Interpreted in the light of unchangeable principles insanity is no more caused by the infestation of individualized demons than is dyspepsia caused by the sting of a fly, or epilepsy by the perpetual flow of Niagara Falls.

The very wonderful experiences of psychological subjects and sympathetic mediums—who, as a rule, are incompetent to investigate and scientifically comprehend their own exquisitely impressible and strangely mixed conditions, while obtaining their experiences —must be solved and utilized in the light of the fixed principles of eternal Nature—the infinite counterpart of the infinite God—whose authorized exponents are enlightened Reason and the pure, unselfish, impersonal Intuition.

So interpreted, modern spiritualism immediately and bountifully confers upon mankind the invaluable legacy of a complete and absolutely true explanation of all the psychological causes concerned in the development and legitimate treatment of every variety and degree of mental maladies.

The truth of this affirmation will be made sufficiently manifest in other parts of this volume.

MEDICAL DEFINITIONS NOT SATISFACTORY.

AN eminent authority* connected with the Bellevue Hospital Medical College, ingenuously says: "Many attempts have been made to define insanity, but with very problematical success. . . . Locke's notion, that delusion, illusion, or hallucination, is necessary to insanity, excludes a large class of cases in which neither of these sources of error may be present. The definition of Dr. Cullen—'a lesion of the intellectual faculties, without pyrexia and without coma'—errs in the same way; for often the purely intellectual faculties are comparatively sound. . . . Equal difficulty attends the classification of the various forms of mental disease, and must continue to exist until our knowledge of the philosophy of the mind, and of the functions of the various parts of the organ which subserves its manifestations, is much more advanced than *at present.*"

Notwithstanding this frank and truthful confession of a professional, does any one imagine that Dr.

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* Prof. B. W. McCready, M.D., of New York, in vol. ix. p. 540, Am. Cyclopædia.

McCready, or any of his associates, would devote an hour's investigation to the psychological disclosures of modern spiritualism? "In the absence," he candidly writes—"in the *absence of any basis*, on which a philosophical classification can be founded, we can only adopt," etc.

Dr. Bucknill's charitable definition is adopted, viz.: "a condition of the mind in which a false conception or judgment, a defective power of the will, or an uncontrollable violence of the emotions and instincts, have separately or conjointly been produced by disease."

In another place Dr. McCready notices the fact that, of late years—that is, *recently*, although orthodoxy concedes that the human race is six thousand years old, while science affirms sixty thousand or more, and yet—"of late years, emotional insanity has given rise to a great deal of discussion." And emotional insanity is dressed in this definition: "Moral insanity, alienation or perversion of the moral faculties, dependent upon physical causes, and unaccompanied by any marked perversion of the intellect."

In all these definitions the reader sees nothing but a description of symptoms and effects, with their immediate producing causes; while the primative causes of this insanity remain enveloped in darkness as profound as the night which covered the human mind thousands of ages ago. Could we not learn quite as much of the *real* causes of insanity by turning from medical science to the poet's "Course of Time," wherein he has so fully and literally portrayed the horrible manifestations of madness, thus:

"A man to-day, the glory of his kind,
In reason clear, in understanding large,
In judgment sound, in fancy quick, in hope
Abundant, and in promise like a field
Well-cultured, and refreshed with dews from God;
To-morrow, chained, and raving mad, and whipped
By servile hands; sitting on dismal straw,
And gnashing with his teeth against the chain,
The iron chain, that bound him hand and foot;
And trying whiles to send his glaring eye
Beyond the wide circumference of his woe;
Or humbling more, more miserable still,
Giving an idiot laugh that served to show
The blasted scenery of his horrid face;
Calling the straw his sceptre, and the stone
On which he, pinioned, sat, his royal throne;
Poor, poor, poor man! fallen far below the brute;
His reason strove in vain to find her way,
Lost in the stormy desert of his brain;
And, being active still, she wrought all strange,
Fantastic, execrable, monstrous things."

An English physician, Dr. Blandford, Lecturer on Psychological Medicine at the School of St. George's Hospital, London, in his recent volume on the subject under discussion, says: "If there be one branch of the great study of medicine which more than another deserves to be called an art and a mystery, it is the treatment and investigation of insanity. The treatment is an art, which, during the present century, has advanced in a degree not inferior to other arts, and in which, by practice and example, we may hope to attain skill, as in surgery or midwifery; but the disorder which we call *insanity is a mystery not yet unravelled.* . . . In truth, its inscrutable appearance without assignable cause in a man hitherto sane, and its no less inscrutable departure, are things which we must confess are *not yet explicable by human knowledge.* Nevertheless, it is a branch of our art which is constantly forcing itself upon our attention."

This confession is honorable and worthy of imitation. But nothing is plainer than that Dr. Blandford does not know what Modern Spiritualism can impart concerning the mysteries of psychology.

All physicians concur in this: "The causes of diseases are innumerable, and many of them entirely beyond our present knowledge." And yet, notwithstanding the mighty mountain of ages which the human race has consumed on earth, few minds dare venture into the forbidden gardens of spirituality in quest of scientific truth.

Perhaps the most common-sense definition of common mental perturbations was given by Dr. A. Curtis, of Cincinnati, in these words: "Whatever deranges the equilibrium of nervous and arterial action, *may* produce delirium or insanity. Thus, if a person whose mind is highly excitable takes a severe cold, the circulation is driven inward (as in all cases of cold), but the brain being very susceptible, and some portions of it more so than others, the action will be the severest on the latter, and others will be comparatively quiescent. This irregularity of action constitutes *delirium*, which, when firmly fixed and long continued, is called *insanity.* The permanent restoration of equilibrium is *the cure* of every case, and the only cure of any one. The difficulty of effecting it consists in the degree of tenacity of action on some organs, and the non-impressibility of others; and the unwillingness, or the inability, of the patient to aid in the operation, or his ignorance, or that of the practitioner, of what is needed in the case, or in combinations of all these elements. Delirium is as harmless and as easily cured as almost any form of disease, if both the patient and practitioner understand its nature and indications. But how can blood-letting and poisoning contribute to a cure which requires equilibrium, fulness, and freedom of the circulation?"

There is, nevertheless, even in the foregoing rational definition and suggestive treatment, a total obliviousness of those mysterious manifestations of mind exhibited by patients called insane. The doctrine of equilibrium is founded upon Nature, and it is but common sense to aim through treatment for its speedy restoration. But our institutions and hospitals, although immensely improved in their hygienic and disciplinary departments, do not even aim for "equilibrium," but rather to bring the patient to a sound state of physical health; which, when accomplished, is often found to establish, and augment, and confirm, rather than "cure," the interior disease, which remains invisible, unexplained, and as mysterious as it was six hundred or a thousand years ago.

INSANITY REGARDED MERELY AS A PHYSICAL PHENOMENON.

SINCE Professor Huxley's development of the hypothesis of the "Physical Basis of Life,"—which has fortunately received universal attention and considerable indorsement in America—we have something valuable from a once very distinguished Brigadier-General, also a once totally extinguished Surgeon-General, of the United States Army.

This medical authority has recently caused to be published a truly learned and excellent volume, entitled "A Treatise on the Diseases of the Nervous System," in which the brain, the spinal cord, the nerve-cells, and the peripheral nerves (whatever they may be) are treated as the cause, seat, and bases from which are *evolved* all known cerebral and nervous affections. He undertakes to catch in his materialistic-theory-net all grades and forms of mental disturbances, from emotional insanity down to the slightest fit of epilepsy; even as in a previous publication he treated the normal manifestations of "mediumship" down to the mildest type of spiritual excitement on religious subjects, as forms of insanity and nervous disorders, amenable to the authority of such allopathic nostrums as "chloral," "lithium," "strychnine," "potassium," "sodium," "phosphorus." In conjunction with these scientific (?) preparations, Dr. Hammond advocates the daily consumption of large quantities and great varieties of foods; with which to recruit exhausted powers, overcome the sleeplessness arising from nervous exhaustion, and thus enable the brain adequately to discharge its functions.

To regard insanity as an *evolution* from a physical basis, by chemical substances and laws fixed and inevitable, is equivalent to estimating man's mind as an "effect" of vital electricity, magnetism, and phosphorus, absorbed and developed by the nervous organization. Logically, from such premises, the authority in question prescribes *chemical* substances as "remedies" for insanity, and for all unusual perturbations of the nervous system and brain-cells.

Consider for a moment this theory as established. Accept (for a moment) that mind, including all its properties and attributes, is an *effect* organized by the action of the nervous system, and especially an effect of the action of the brain; then, from this material foundation, *what?* According to the simple and beautiful laws of logic, *this!* All the manifestations of mind, whether normal or abnormal, whether uniform or irregular, are just so many manifestations of matter having been advanced to the estate of self-conscious consciousness. And what then? Why, this: That virtue, truth, justice, love, reason, intuition, honor, are nothing but so many different evolutions from a chemical battery known as the "Brain and Nervous System." When this battery by any cause is over-stimulated, then it runs over with a full head of abnormal evolutions called vice, error, wickedness, hate, insanity, and correlative nervous affections.

From this the doctor naturally concludes that the health-condition is promoted by keeping the "battery" in regular and harmonious working order. The chemical substances called mind, acting and reacting upon fixed laws, may *evolve* vice instead of virtue, rascality instead of honesty, insanity instead of reason, spiritualism instead of materialism, mediumship instead of orthodox non-impressibility to things spiritual; consequently, what can be more scientifically rational—what more philosophically original—than to dose and medicate patients so afflicted with the mineral bromides, the alkalies, the acids, and the salts, with large quantities of excessively stimulating foods, and other chemical materialisms, quite worthy of the genius of Basil Valentine and the alchemist Paracelsus.

Every enlightened and conscientious physician—indeed, any observer of the causes, phenomena, progress, and extent of human suffering—knows, in his own soul, that the administration of medical preparations is injurious to the physical constitution.

THE TRUE DOCTRINE OF EVOLUTION.

The eternal mainspring of all development, as all my readers are aware, I have from the first been impressed to call the "Great Positive Mind." And the term "evolution" is simply the name of *the process* by which, through the beautiful and fixed laws of action and reaction, all inherent properties are out-wrought and ultimated into their various and appropriate organizations.

Thus the vegetable kingdom is *evolved* from the essences and properties contained in the mineral kingdom; and the great kingdom of animal organisms was evolved from the immense empires of both mineral and vegetable; and the crowning development of the whole system—the Kingdom of Humanity—was *evolved* from all the substances, fluids, essences, properties, and principles contained in the three Kingdoms beneath; but gratefully I affirm that I have nowhere nor at any time been enough mis-impressed and mis-educated to teach that man's intellectual and spiritual existence was a product of the material worlds which did most harmoniously elaborate and evolve his vital and *mere physical* existence.*

Certain knowledge is infinitely more congenial to the truth-revering and rational mind than the uncertain hypotheses of a perpetually changing materialism.

Inasmuch as it is positively certain that the eternal affirmations of man's eternal spirit are *not* the evanescent flames of a chemical battery—the visible brain and nerves;—so it is absolutely certain that perturbations and insanities of the social, moral, and intellectual attributes of man are not phenomena evolved from "a physical basis of life," and curable by the administration of drugs and nostrums concocted in the chemical laboratory.

UNION OF ORTHODOXY WITH MATERIALISM.

In order to check the march of the army of Spiritual Progressionists—the bearers of the gospel of good news impartially to all mankind—the orthodox religionists have united their influential voices with those of popular materialistic physicians, and as one man they thus cry out: "*All spirit is matter. Matter is mortal*

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* For special information upon these questions the investigating reader is referred to vol. v., *Great Harmonia*, entitled "The Thinker;" also to previous and subsequent volumes on the Harmonial Philosophy.

and cannot live. The existence of individualized man, independent of his body, is impossible. Therefore the doctrines of Spiritualism are scientifically false. Somnambulism, clairvoyance, the magnetic trance, and involuntary mediumship, are forms of nervous affections and modifications of insanity! In view of which most important discovery, let the different schools of sectarian religion and the different schools of sectarian medicine blend and lift up their united voices in one long loud shout of glorification and thanksgiving to the Great Positive Chemical Battery (the brain, spinal cord, and nerve-cells of the universe), the august and holy trinity of everlasting evolution, the causes of all social, moral and intellectual phenomena—now, henceforth, and forever, Amen! Selah! Selah!"

And here follow, according to the *Churchman*, the different sectarian religions which are to take part in the jubilee: "The Eastern Church is divided from the Western, with any number of sects within it. The Western, so far as it is Roman, proclaims that it alone is the Church, while there is error enough in it to sink all its members. Protestant churches in Europe are divided; but when we come to this country, the number of sects is fearful. Seven different kinds of Methodists in one city! Eight different kinds of Baptists in a small part of one State. Seven different kinds of Presbyterians in the United States. And our *Church Quarterly* tells of seven schools of thought (though still one church) in the Episcopal Church. What is to be done? One thing is evident enough—calling hard names will not remedy this; envy, hatred, malice, and all uncharitableness will not effect a cure."

Unfortunates! You ask, "What is to be done?" You publish proposals and invite suggestions for a "remedy?" Know ye not that a distinguished physician, one of your own, has issued a "*Treatise*" containing the comforting intelligence that your heart-troubles, your anxieties about salvation, your excitement at revival meetings, your egotistic notions about receiving answers to prayer, are nothing but cerebral galvanic symptoms, of greater or less intensity—so many physiological signs that your brain-and-nerve-batteries are periodically irregular in their operations—premonitory indications of emotional, or some other form of insanity—which may be cured by plenty of sleep, correct exercises, hearty eating of the richest foods, in connection with the judicious administration of phosphorus, sodium, potassium, and the other drugs so dear to the chemical heart of medical science! In eternal truth's name, I ask: Cannot our maternal, productive earth bring forth something better than this lifeless, this godless "science," whereby men logically efface God and extinguish their own immortal life? Mrs. Browning's bright eyes must have discerned in the coming time new dynasties of a wiser and better race of men. Could she have seen and meant these positive philosophers, these physicists, these scientists, these free religious sceptics, when she prophetically wrote—

> —"The old world waits the hour to be renewed:
> Towards which, new hearts in individual growth
> Must quicken, and increase to multitude
> In new dynasties of the race of men,—
> Developed whence, shall grow spontaneously
> New churches, new ceremonies, new laws
> Admitting freedom, new societies excluding falsehood."

The argument, in our view, in brief, is: Virtue is a product of the elements and attributes of spirit; so vice is a product of the wrong action of the same elements and attributes, acting through the soul. Reason is the flower of the spirit. Insanity is from the same flower, but deprived of its health and bloom. Superior effects cannot flow from inferior causes; so harmony or health (in the soul) cannot be evolved from drugs administered to the body. And, inasmuch as social, moral and intellectual phenomena cannot flow from opposite causes—but must flow from social, moral, and intellectual fountains and mainsprings—so must they be fed when healthy, and treated when diseased, by sources and influences essentially akin to their foundation cause and intrinsic necessities.

In the very architecture of an asylum should be embodied and philanthropically expressed all possible cheerfulness and harmonious appliances to induce psychological contentment and essential rest. A tender and helpful ministry, from kitchen to highest galleries, wherein attendants and watchers are never permitted to demonstrate, like jail-keepers, their "brief authority;" a home for the sick it should be, not "merely four square walls, with pictures hung and gilded;" but a grand place of helpfulness and affection, filled with that holy magnetism which attracts and heals the desolate, the homeless, and the broken-hearted.

IMPORTANT FACTS IN CONSTITUTION OF THE HUMAN BODY.

We come now to learn some profound and beautiful things in connection with the human body and mind.

True knowledge concerning the causes and cure of insanity can only be derived from true knowledge concerning man's physical and mental organization. The wonderful wisdom and infinite perfections of our Father and Mother are gloriously declared in the construction of the human body; and yet more especially are they manifested in the marvellous harmonies and inter-relationships and tender dependencies in the constitution of the Soul.

THE NUMBER OF YEARS A MAN SHOULD LIVE.

The familiar numbers known by the terms *three*, *five*, and *seven*, have ever-recurring significations in the human organism. The just and healthy duration of human life, for example, may be ascertained by multiplying *five* times the first twenty years, at the which period the growth of the bones is completed.

If men and women lived in accordance with the laws of physical health and spiritual harmony—suggested by the somewhat too materialistic maxim, "bodily ease and mental tranquillity"—they would bear each other company in this nether world at least *one hundred years!* Any time less than a ripe, round century on a man's tombstone, is a criticism either upon his conduct or climate; and it is not too much to say, that for centuries after his untimely death, he may *blush* whenever he looks upon the face of the white stone which bears his earthly name.

THE WHITE FRAMEWORK OF THE HUMAN BODY.

There are about two hundred and forty-seven bones in man's body. They are a concrete aggregation of chemicals or minerals, known as phosphates, carbonates, chlorides, fluorides, oxides of lime, calcium, magnesia, soda, iron, manganese, etc., among which the law of vegetation is most perfectly exemplified; the bones growing like so many plants and trees, both from within and without, in diameter and lengthwise or perpendicularly, by the dilation of their interior granular cells and spaces, and by the constant formation and development of cartilaginous nuclei; and thus, in accordance with the vegetative principle, which is one of the many principles in the constitution of the Soul, the same law operating in animals as perfectly as in man—the white and powerful foundation of the superior organism is established.

Bones, on their exterior surfaces, are firm and smooth, covered with a beautiful garment composed of white fibrous tissue, the *periosteum*, and with multitudinous little openings through which arteries and veins push into the penetralia of the wonderful structure.

In women the bones are smaller, lighter, thinner, and more smooth than in men. In the latter, especially when the muscular system is powerful, the bones are compact, hard, heavy, with much cartilaginous growth, and prominently developed. Rightly viewed, the origin and growth and lightness and strength of the bone-structure in man impart practical lessons concerning the laws by which the soul-principle externalizes itself in fluids and solids, and makes itself "manifest in the flesh," whereby it not only can "dwell among men," but whereby it really *becomes man*, endowed with ineffable beauties, uses, and benefits, now and forever.

VASCULAR MARVELS IN MAN.

The great central regulator—the general-in-chief of all the red and blue forces—is the Heart.

Its weight averages about nine ounces. The organ is composed of wonderfully interwoven muscular fibres, which follow the law of spiral movement in their distribution from the point of growth; and like the constitution of the universe, the human heart is double, is constituted both male and female, who are conjugally united by sympathetic cords and delicate filaments from the system of spiritual nerves, which, like its own special arteries and veins, ramify and expand, affectionately folded each in the other's embrace, between the innumerable muscular fibres and finer tissues from which the entire body was originally evolved.

CHANNELS OF THE CRIMSON RIVERS.

Leaving the presence of the "united head" of the circulatory system, we come to the channels through which flow the crimson rivers of life—the *arteries*, so called—beautiful cylindrical tubes, lined with a smooth membrane, and covered with a firm cellular garment—both inseparably attached to a middle fibrous structure—every artery being invested throughout the body in a continuous cellular sheath, which separates and protects the arteries from contact with other tubes and vessels in the organism.

These arteries, by ancient physiologists, were believed to be cylindrical vessels, by which the vital energies were distributed to every part. The signification of the word *artery* means "to contain air;" the ancients regarding the air (*spiritus*) as nearest to "nothing," and a good definition of the "immaterial" in man's most interior nature.

Beautiful wisdom is manifested in the location of the arteries, to say nothing of their incomparably perfect structure and harmonial uses. They are larger than the veins, and repose safely in the deeper and tranquil recesses of the temple. The veins are far more numerous and smaller than arteries; they communicate with each other more frequently, and they lie in safety near the surface of the body. The arteries distribute blood direct from head-quarters—namely, from the heart; consequently, if an artery be cut, unless the severed ends are immediately tied, death will quickly ensue; while, if a vein be severed, even if it be one of the larger ones, there is comparatively little danger to life. Hence the wisdom in locating the veins near the surface, while the arteries lie treasured and panoplied in the interior chambers of the temple.

A mighty spiritual energy circulates the blood. It first acts upon the brain; thence through the sympathetic system of nerves (the nerves of Intuition), which influence the muscular fibres of which the heart is made; and, finally, under the direction of this regulator—"chairman of the meeting"—the electrified current flows rapidly through the whole body. The blood, when thus electrified by the energy of the Soul, and decarbonized by the far grosser electricity (oxygen) of the respirable air, is red as fire, and instantly begins burning its way to remotest parts.

Very soon the fire goes down at the extremities—leaving fuel all along the arterial track, and ashes, too, in great abundance—whereupon the blood is attracted back to be rekindled. The latter important office is performed by the veins, into which the blood is drawn from the extremities of the arteries through the connecting hair tubes called *capillaries*, which are simply minute viaducts developed by the combined growing contributions of both the veins and arteries. Here the magic number *three* is manifested; the heart, the artery, the vein; each being double in every particular—positive and negative, male and female—both in structure, and in the performance of legitimate functions.

MUSCULAR MARVELS IN MAN'S ORGANISM.

Physiologists have found and counted, and have given hard names to, five hundred and twenty-seven distinct structures, called muscles, in the human body. These structures are composed of impressible fibres and delicate tissues; surrounded and interpenetrated, in all parts of the body, by minute vascular conductors and nervous filaments.

For purposes of power, motion, work, and endurance, the muscular system in man is an unspeakable wonder.

Every part and every organ is supplied with muscles. They are so located and adjusted as to support or resist the pressure of weight, sustain harmonious and long-continued locomotion, produce great velocity, and impart unity and energy to all dependent structures. They, too, are double—voluntary and involuntary—acting and reacting, in accordance with the principles of the Soul. They are capable of contraction and expansion, as in the heart, during the sleep of the volition; but, under the influence of the waking will, every muscle is more or less voluntary, and obedient to the movements and determinations of the enthroned mind.

In the muscular system we for the first time meet "face to face" with the psychological operations of judgment, affections, and will. Nervous filaments are plentifully showered from the Great Sympathetic Nerve through the entire system of muscles. Elsewhere * I have treated of this Nerve as the residence, or, more properly, as the fulcrum, in and upon which Intuition and the correlative principles of Soul and Spirit act and declare their purposes. Arteries and veins, like the bones, seem too remote from Soul to be directly influenced by its principles; but when you behold the muscles, both voluntary and involuntary, covering every organ and bone, and constantly influencing them to motion, life, and sensation, then you find, for the first time, that the Soul, and *not* the body, is the fountain source of phenomena in the living human temple.

This proposition is substantiated by the constitution of muscle; which is a marvellous assemblage, a bundle, so to speak, of what is called "fasciculi," meaning *fibres*, of various minute sizes; the whole being freely supplied with both *sensative* and *motive* nerve-filaments, and with a cellular membraneous investment, covering and conveying numerous arteries, veins, and the important absorbents. The nerve-communication means that muscles are servants of the mind and its will. Involuntary muscles are mediately, while the voluntary muscles are *im*mediately, reached and influenced by the affections, thoughts, decisions, and will of the spiritual man within. The body has flexors and extensors, because contractive and expansive principles are within the Soul.

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* "The Harbinger of Health," by the Author, is here referred to. "How to use the Will-power" in disease is fully given under the name of the "Pneumogastric Remedy." The work is a careful, thorough and scientific treatise; entirely free from the use of technical terms, is couched in simple, plain language; its remedies are nature's own; ignoring *in toto* the drugs, poisons, and learned ignorance of the medical profession.

To a limited extent, all fish, birds, and animals possess the same principles, and employ them upon the muscles by the same laws of affection and will. They share with man the temporary Soul-existence, but not the immortal Spirit-existence which is what elevates man, interiorly, above the inevitable chemical annihilation consequent upon physical "death."

In many animals the energy and rapidity of muscular motion is greater than in man; while man, through the exercise of his superior reason, invention, and will, can exceed in practical strength, celerity, and endurance, any organization in the lower kingdoms. In the flight of birds, in the speed of fish, the leap of the frog, in the strength of the elephant, in the spring of the lion, more than in man, we behold the wonderful energy and lightning rapidity of the muscular system. And yet man, by a systematic course of training, under the supervision of his better judgment, and by living, as he can if he wills, in accord with the laws of physiology and hygiene, can lift from three to fifteen times his own weight, can walk from thirty to one hundred miles in twenty-four hours, and can live and move, and enjoy a healthy, harmonious existence on earth full one hundred years!

MARVELS IN MAN'S NERVOUS SYSTEM.

We now approach the door of the mysterious temple which opens upon man's spiritual existence. We stand now, contemplatively, upon the shore of a wondrous sea; the tides whereof ebb and flow into and from the fountains of the infinite.

Investigators into the realms of "Abiogenesis"—whether Life has a mechanical or a miraculous origin—may halt just here, and begin their interrogations at the outer gates of the nervous system. Haeckel holds, truly, that "the forms of organisms and of their organs *result entirely from their life!*" He then proceeds to examine the *carbon* compounds and the *plastic* compounds of nature, and finds a structureless protoplasm composed of four inseparable elements—Carbon, Oxygen, Hydrogen, and Nitrogen—from which originated the simplest cells of life. The first cells are called *Cytods*, having origin in the primordial slime or cell-substance; and the next development are *Plastids*, to which without exception and absolutely all so-called vital phenomena are radically bound.

All this in different terms, as the reader is doubtless aware, has been over and again urged in volumes on the Harmonial Philosophy.* But the radical difference is in the idea of Life's Origin. I find that *the organizing principle in matter is a constituent of Spirit.* The primordial energies were and are intrinsically empowered with the irrepressible propensity to do just what they have done, namely,—to develop the cell-substance or primitive slime; to form the *Cytods*, consisting of the albumenoid, nitrogenous, carbon-compound; to advance all germinal matter to the evolution of *Plastids*, and thus inaugurate fundamentally the stupendous system of vegetable, animal, and human life.

But here is something distinctively and absolutely new, ☞ A NERVOUS SYSTEM! No miracle can appeal more to man's appetite for the wonderful and sublime. A new power is revealed: invisible, fundamental to growth, and intimate with affection, desire, thought, and will. Without the wondrous power within the nervous system, nothing of intelligent life is possible; it is this power which brings health, also sustains a fever in disease; under its magic influence the blood ebbs and flows, the muscles contract and expand, the bones are warmed and fed and clothed; and, by means of this power, man comes to the surface, employs the bodily senses, grows in knowledge by experience, and blooms in his autumn, a preparation for a higher life in the more interior universe!

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* Consult the large work, Nature's Divine Revelations," the *Great Harmonia*, vols. i. and v., entitled the "Physician" and the "Thinker." Also a work by the same author known as "Answers to Questions."

In all lowest forms of animal life, the existence of a nervous system is merely intimated, very indistinctly and prophetically, so to say; in the form of white molecular matter which pervades the organism of lowest animals. The higher the organization, the more perfect is the nervous system; so that in man, the highest type, the nervous organism is most complex and marvellously complete.

SOMETHING CONCERNING THE GANGLIA.

In solving the problems presented by insanity, we must know something about the ganglia. What are ganglia? They are composed of masses and bundles of gray-colored matter, analagous to the brain, and are centres of vital magnetic force, presiding over the functions of different internal and external organs and parts of the body. The brain is the supreme head of the nervous system. From these head-quarters the magnetic and electrical wires—white cords of various sizes—are distributed to every possible part and particle of the organism. These white cords, *nerves*, proceed in pairs; they, too, are male and female; each couple or pair of nerves act *motively* and *sensatively*, as positives and negatives, being only dissimilar equals, must inevitably and interchangeably.

The Great Sympathetic Nerve is yet a mystery among physiologists. They have traced out the course and offices of all the nerves, save this: the marvellous ganglionic organization, consisting of a double chain of symmetrical nervous ganglia, which occupy important stations in the head, neck, chest, abdomen, and among the organs of reproduction.

The brain and its system of nerves are better analyzed and comprehended, because they are less involved and more external; while the interiority and complexity of the Sympathetic Ganglia—the foci of the intelligent instincts and intuitions—render these nerves and spiritual conductors a continual mystery to physiologists and mankind generally.

Insanity cannot be treated successfully without knowledge concerning the offices and needs of the hidden sympathetic ganglia. The brain and spinal cord—both supplied with nerves of motion and sensation—cannot *inspire* the blood and muscles. The Sympathetic Nerve is in the physical economy just what the Soul is between Body and Spirit—the connecting link and fountain source of energy, life, sensibility, magnetism, and inspiration. An injured or broken bone can be made to grow together; the arteries and veins are more difficult of reparation; the muscles, if cut or broken, almost refuse to be comforted and healed; while the nerves absolutely decline all efforts to reconstruct themselves when severed or lacerated; because the nerves once came out from the invisible sources of life, whereby the productive tendency to such ends was permanently expended.

Pain is a feeling within the Soul—in animals the same as in man—but Spirit, which lives not in animals, feels neither pleasure nor pain, in the ordinary sense, but rather taketh knowledge of material discords, while it is the fountain of truth, justice, love, wisdom, and harmony. The magnetic telegraphic system of the nerves is exterior, and inferior to Spirit; but the Soul, within the brain and spinal cord, and diffused all through the sympathetic ganglia, *feels* instantaneously every transaction in every part of the body. The heart and arteries and veins are of themselves totally insensible; so are the brain and spinal cord, and their numerous ramifications of nerves, unable in themselves to *feel* anything; but the SEAT OF SENSIBILITY is in that fountain of principles—of invisible, substantial, Soul-elements—which, after death, become fully organized into an indestructible body for the eternal uses of the Spirit.

Concerning the organization of this ante-mortem "body" more will be written hereafter. There is now prevailing a wide-spread absurdity regarding the predatory and lawless habits of man's spirit; that it is so organized that it can slip in and slip out of the physical organization at any time, and roam boundlessly on the tireless wings of its own private will; but no scientific philosopher can be induced to adopt a theory so utterly without foundation in the unchangeable constitution of things.

MARVELS AND MYSTERIES OF THE HUMAN BRAIN.

MARVELLOUSLY beautiful is the Brain, with its harmonious dependencies. Not less marvellous is the spinal cord, with its multitudinous inter-reciprocating centres of sensibility and power, and its incomparable net-work of conductors for the ebb and flow of the sensative currents of intellect and volition.

Look analytically at the brain's chemical constituents, with a desire to discover the origin and laws of mind, and you will learn nothing astonishing, except that the emulsive mass is composed principally of water (full eighty parts), in which is organized a mixture of albumen, fat, phosphorus, acids, salts, sulphur, and a few apparently unimportant secondary atoms, tied together by festoons of gelatinous fibres inseparable from the interior system of sympathetic nerves.

Look again with only your bodily eyes, with the hope of discovering the secret source and power of mind, and you will behold in the cranial casket simply two rather unattractive substances, one ash-colored and the other white; the former everywhere connected with the cell-centres of voluntary nerve-energy; the latter inseparable from the involuntary system of nerves, beginning with the cerebellum, and ramifying, by and through the spinal conductors, to every part of the living structure. Innumerable vessels and fibres thread their way through the watery mixture in the cranial cavity! In the *gray* material you observe beautifully-formed pyramidal cells. In the *white* matter you perceive a wonderful grouping of cylindrical filaments, inelastic tubular fibres. Both kinds of brain-matter are perfectly supplied with blood-vessels, and with countless threads from the incessantly weaving loom of the nervous system.

Suppose now you take this brain compound out and weigh it; you learn very little—only this: that the matured man-brain averages and equals fifty ounces; that you must remove five ounces to find the average weight of the woman-brain; that, as a general principle, the size and weight of the brain are not in proportion to the physical organism; for, frequently, you meet a small person carrying a large brain, and *vice versa;* so that, in searching for the secret palace and mysterious energies of mind, you must not circumscribe your observations to the mere elements of size, weight, or proportion; neither must you value at too high a rate the cerebral acids, salts, etc.; for there is a deeper significance in the presence of *phosphorus*, and in the harmonious adaptations between the gray and the white substances, than has yet entered into mankind's scientific efforts at self-comprehension.

MIND-POWER NOT CONFINED TO BRAIN.

It is a fallacy to suppose that the brain is the "local habitation" of the principles and ideas, which compose the animating Soul and the higher personality called Spirit.

Mind depends upon the brain, just as the blood depends upon the heart, for its systematic circulation and harmonious government in and through the dependent organism.

In this sense the visible, material organ—including its size, weight, qualities, temperament, and condition—determines the kind and the magnitude of the mind's manifestations. So dependent, in truth, are the motive, sensative, and animating principles of the Soul upon the size, weight, and condition of the visible organ and constitution, that even the least injury, obstruction, concussion, or ligature, on the brain, in the nerves, among the blood-vessels, internal organs, muscles or bones, is immediately followed by a disturbance in the circulation of the vital currents, a development of discord in the feelings, and all crowned by a constant sensation or knowledge of pain, irritation, and perhaps an incipient insanity in the recesses of the conscious intellect.

Physiologists can, in the light of modern discoveries, profitably contemplate the brain and the nervous system as the play-ground or work-realm of mysterious powers. Attenuation and decomposition are by them found to be productive of light, heat, electricity, magnetism, and the correlative principles by and through which self-conscious mind and its will are made manifest. But scientists come to a "dead halt" before this ever-rising interrogatory: "Whence the principles?"

Attraction is the name given by philosophers to that process by which atomic affinities are unitized, and made at once both palpable and ponderable. But here comes the alarming question: "What is this invisible *power* which, in consequence of its external manifestations, you have been educated to call *Attraction?*"

Our never-varying answer, incidentally given in other places, is: Attraction is that principle of LOVE which perpetually fills and harmoniously beats in, and from, the two united hearts and heads of Father God and Mother Nature.

A transcendental reply, you say; not admissible in a scientific search after the origin of vitality and mind. So be it, then, for the time being. If the extinguishment or repudiation of Intuition is essential to your progress in truth, we can and will leave you to the "lantern light" so congenial to your near-sighted optics; we leave you with your pyramidal accumulations labelled "facts;" for, inspired by the fire of fixed principles, we know that you cannot travel far into the penetralia of the universe, without at least a taper of that interior *light* which is fed by the life of the infinite Father and Mother.

SOUL-PRINCIPLES IN EVERY PART OF THE BODY.

The sorrowful inharmony of the body and mind, known by the general term "insanity," can be rationally understood only by understanding the relation between the mind and its energies to the various structures and departments of the organism.

The brain and nerves are to the Spirit and Soul-principle what the heart and its vessels are to the blood and fluids; only agents and fulcrums for the organization and manifestation of their appropriate and inter-reciprocating powers.

The growth of bones, of muscles, of nerves, and the brain substances, could happen in perfection only upon two fundamental conditions, namely—First, that the corresponding spiritual principles be present and operative within the assembling atoms; second, that these spiritual or soul-principles have complete and uninterrupted circulation through, and absolute control over, the parts and particles which they are, like so many honey-bees, incessantly engaged in elaborating and forming into beautiful structures.

The least interruption in these conditions and operations is demonstrated, first, in pain and deformity, and, possibly, in irritation and insanity. If the external physical bone be sick, then the bone-forming principle in the Soul is also sick. No physical structure can be diseased without reporting itself to the brain, which is the seat of power, registration, and government; and, invariably, the corresponding invisible principle of the mind is likewise diseased, and so it reports itself to the feelings and upon the intellect; because the principles live and move in every part and atom of the organism, and must instantly report the least as well as the greatest discord that, from any cause whatever, may occur and exist in any department of the physical domain.

THE TWO HEMISPHERES IN MAN'S MIND-WORLD.

THE subject under investigation calls for further thoughts and more extended explanations.

The physical structures in man's brain, cover spiritual self-conscious principles; which principles, after death in the body, clothe themselves with corresponding forms and organs exceedingly more fine, thus preparing the individual for an existence at once substantial and beautiful in the eternal Summerland!

The more the emotional and intellectual parts of the mind are unfolded harmoniously in this world, the greater becomes the interior happiness. But also proportionally more liable does the individual become to brain and mental disorders.

This is proved by the rarity of mental diseases in barbarian and savage countries, and their great variety and frequency in countries most highly refined, civilized, and advanced in superior mental activities and intense manifestations. Where the mind is little exercised and unfolded, there the brain is scarcely impressible to psychological and spiritual disturbances. In France, England, Scotland, and America you find the highest proportion of insanity; and the lowest rates among the populations of India, China, Austria, Italy, and countries of the North.

There is a complete correspondence between the aggregate race and the individual man. He is impressible to spiritual vibrations and perturbations in precisely those parts of his brain which most intensely enter into the excitements, enchantments, and attractions of current life. In a word: Affectional insanity claims six to one of the Intellect.

HEART DISTURBANCES BEGET BRAIN DISORDERS.

My investigations (which I have continued faithfully in my own allotted method) have led me to see and appreciate the mind's *involuntary* hemisphere, as the source and seat of mental perturbations, violence, mania, melancholy, and suicide—effects generated in the departments of the involuntary Affections, both moral and social, which in this world rank in power superior to intellect and volition.

A disease of the mind and affections becomes also a disease of the physical substances and structures of the brain and heart. Irregularities among the love-elements of the mind are first to be physiologically manifested. The perturbed individual begins slightly to depart from his customary moods and habits. The intellect is brilliant with phosphorescent illuminations. Thoughts are bright and abundant, and may suddenly assume a sort of grandeur and majestic supremacy. Inconsistent alternatives begin to appear in his moods; changing from gentleness to threatening violence; sad and gay by turns; action, and impatience, and irritability, succeeded by the sleepy composure of idleness, indifference, and open neglect of family and friends. The person seems exalted by an ethereal tide which floats his thoughts above ordinary interests. Home is nothing to him; affairs of business possess no interest; the attractions and duties of the household are repulsive and a drudgery; familiar and once beloved faces, and the gentlest warnings prompted by friendship and affection, irritate and provoke him, and may suddenly develop a desire to attack and kill; and all this while, as by enchantment, the intellectual faculties are unclouded, and the reasonings may be both logical and profound. It is this awful contradiction between the theories and the conduct—this seemingly wilful inconsistency, this self-conscious and persistent doing of wrong, in spite of friends and against the gentle persuasiveness and tears of love—it is all this which weakens forbearance, and gives observers and nurses the impression that the madman and lunatic should be forcibly treated, incarcerated, subjected to solitary confinement, restrained, manacled, and flogged into order and subordination.

The hemisphere of the Affections, be it remembered, is the grand source of insanity as manifested in the flesh. In time, according to laws of fruition, the will and the intellect become mysteriously involved; then the physical nerve-centres and brain-cells become visibly diseased; then both mental magnetism and physical treatment are indicated and demanded.

Not only is the brain a grand Battery, compounded of innumerable little corresponding batteries, called nerve-cells or nerve-centres: but the brain is also a grand union telegraph office into which pass, and from which proceed, innumerable tubes and conductors called blood-vessels and nerve-fibres; and these vessels and fibres connect cell with cell, one little battery with another; also they tie together positive groups of cells or centres with corresponding negative groups of cells, in such a systematic and harmonious manner as to make it impossible to strike one link in the cerebral chain and not at the same moment disturb more or less the entire throbbing chain of feeling and intelligence.

THE WHITE THRONE OF THE MIND.

The structure of the battery-cells in the brain consists interiorly and externally of an indescribably delicate membrane, developed and grouped in every conceivable form, and containing a substance beautiful with every imaginable color. But where do the superior principles of mind reside? Here is the answer: In a transparent, homogeneous, apparently unorganized material. Who could at first admit that mind resides in this matrix of matter? The battery cells and nerve centres, with their delicate fibres and connecting wires and conductors, rest imbedded, just as eggs might float and be incubated, in a gelatinous miniature ocean of radiant, yet passive, material.

I have in previous pages drawn attention to the "corpus callosum," in connection with the occipital department of the brain, as the grand agent of conjunction between the so-called immaterial voluntary mind with the material brain and the dependent automatic nervous system. But let me impress you that the corpus callosum is not the seat of the soul, as has been suggested; although it is the "connecting link" between body and mind—between two widely different states of substance; hence it is that when mental disturbances occur and exist, whether acute or chronic, whether acquired or hereditary, the condition of the central ganglia must be examined, and the possessions of the corpus callosum must be thoroughly investigated and magnetically treated.

The nerves of sensation and the nerves of motion will perform, and they will evolve their appropriate phenomena of reflex force and reflex irritability, independently of either desire, will, or intelligence. Because the moral affections and the intelligential consciousness dwell in the superadded convolutions of the brain—convolutions which seem to the outer eye to be unoccupied, which appear outwardly to receive at their superior surfaces *no* nerve-fibres or other visible conductors of vitality—in which, and upon which, nevertheless, the higher powers of spirit reside, and act, and rest, and elaborate, even while the involuntary functions of mind and body are performed through and by means of the sympathetic central ganglia, the corpus callosum, the medulla oblongata, and the wonderful throbbing chain of spinal potencies and reciprocal sensibilities.

In this superior hemisphere, therefore—in the higher convolutions and non-fibrillated homogeneous matrix of the brain—we may find derangements, delusions, perturbations, and hallucinations; but their seat and *cause* is beneath and within, *in the Affectional sphere*, in the reservoir of self-acting, semi-independent elements of instinct and appetite; which sphere is identified with the heart and its emotions, and with the principles of animation and outward contact; and this explains why it is that, frequently, insanity is openly manifested in minds intellectually and morally sane and well-balanced upon every other subject. The involuntary emotions and impulses which are the out-croppings of the involuntary Affections, and which act through the sympathetic central ganglia and the corpus callosum—these emotions and impulses produce perturbations in the general harmony, and not unfrequently psychologize the unguarded superior faculties, including the proud Will.

By the term "Affections" is here meant the entire hemisphere of the mind. This hemisphere possesses and exercises the soul-elements, which, you remember, consist of motion, life, sensation, vital magnetism, vital electricity, appetites, desires, attractions, repulsions, propensities, properties, ethers, essences, and predispositions; of which the heart and its blood, the spine and its fluids, the brain and its nerve-forces, are but so many different forms, different viaducts, different cooperators, and different involuntary agents.

In order to bring distinctly before your eyes the interior of the brain—by which you are enabled consciously to feel, and think, and read this book—I will present the structure in the language of modern physiology: "In the human brain most of the convolutions, when properly examined, may be seen to consist of at least seven distinct and concentric layers of nervous substance, which are alternately paler and darker from the circumference to the centre. The laminated structure is most strongly marked at the extremity of the posterior lobe. In this situation all the nerve cells are small, but differ considerably in shape, and are much more abundant in some layers than in others.

"In the superficial layer, which is pale, they are round, oval, fusiform, and angular, but not numerous.

"The second and darker layer is densely crowded with cells of a similar kind, in company with others that are pyriform and pyramidal, and lie with their tapering ends either towards the surface or parallel with it, in connection with fibres which run in corresponding directions. The broader ends of the pyramidal cells give off two, three, four, or more processes, which run partly towards the central white axis of the convolution, and in part horizontally along the plane of the layer, to be continuous, like those at the opposite ends of the cells, with nerve fibres running in different directions.

"The third layer is of a much paler color. It is crossed, however, at right angles by narrow and elongated groups of small cells and nuclei of the same general appearance as those of the preceding layer. These groups are separated from each other by bundles of fibres radiating towards the surface from the central white axis of the convolution, and together with them form a beautiful fan-like structure.

"The fourth layer also contains elongated groups of small cells and nuclei, radiating at right angles to its plane, but the groups are broader, more regular, and, together with the bundles of fibres between them, present a more distinctly fan-like arrangement.

"The fifth layer is again paler and somewhat white. It contains, however, cells and nuclei which have a general resemblance to those of the preceding layers, but they exhibit only a faintly radiating arrangement.

"The sixth and most internal layer is reddish gray. It not only abounds with cells like those already described, but contains others that are rather larger. It is only here and there that the cells are collected into elongated groups, which give the appearance of radiations. On its under side it gradually blends with the central white axis of the convolution, into which its cells are scattered for some distance.

"The seventh layer is this central white stem or axis of the convolution. On every side it gives off bundles of fibres, which diverge in all directions, and in a fan-like manner, towards the surface through the several gray layers. . . . The pyramidal cells are very peculiar. Their bases are quadrangular, directed towards the central white substance, and each gives off four or more processes, which run partly towards the centre, to be continuous with fibres radiating from the central white axis, and partly parallel with the surface of the convolution, to be continuous with archiform fibres. The processes frequently sub-divide into minute branches, which form part of the network between them. The opposite end of the cell tapers gradually into a straight process, which runs directly towards the surface of the convolution, and may be traced to a surprising distance, giving off minute branches in its course, and becoming lost, like the others, in the surrounding network. Many of these cells, as well as others of a triangular, oval and pyriform shape, are as large as those in the anterior gray substance of the spinal cord."

Insanity, be it remembered, may be caused by the least rupture among the fibres of the beautifully-organ-

"Dr. W. T. GRIMES,"

ized brain; also by the growth of tumors within the nerve cells, or by some arrest and obstruction at the extremity of any sensatory nerve; by an excess of blood and heat in the cerebral vessels, as during fever and the crisis of delirium tremens; by spermatic exhaustion, either through excessive intercourse or masturbation; by any sudden shock to the affections and emotions—fright, joy, loss of property, unexpected death of the heart's most dearly beloved, and by a profound religious excitement.

WHAT INSTITUTIONS THE INSANE MUST HAVE.

But with this knowledge of the wonderful brain structures, and with these causes and laws of insanity within our grasp, is it not reasonable to believe that mankind can and will triumph completely over mental perturbations? The victims who are stricken with insanity are the mentally over-excited and the physically overworked classes of society. The comfortably circumstanced, the cultivated, and professional classes, as patients, seldom enter lunatic asylums. They generally obey many of the great laws of life; they usually take pains to wash their bodies; they frequently change their undergarments; they sleep as long and as frequently as they choose; they rarely over-exert themselves physically, and they seldom overstrain or much exercise their mental powers; and thus it is that the rich and the well-circumstanced are mostly exempt from mental diseases. But what sweet systematic charities, what agreeable asylums, what love-laden treatment, what gentleness and music, what pure air, and healthy food! —what every good thing should be provided by the citizens of every State for the reception and restoration of those unhappy human brothers and sisters, whose brains have broken down, together with their honest hearts and overworked bodies, in the tragical conflict with ignorance, poverty, want, disappointment, intemperance, abandonment, violence, despair, and crime! Far better than great jails for criminals, and better than well-appointed institutions for the insane, will be those millions of comfortable cottages for the world's laborers; those public parks and free baths; with less incessant manual work and more just remuneration; equally a free career in life for both women and men; a strong government with few laws, and carried on with little executive machinery; free colleges of learning, and a free religion blossoming in the bosom; a healthy home and enough tillable land for every family; work enough and wealth enough for everybody; and everybody educated to work and to become wealthy; a cheerful physical life on earth, and the light of the

Summerland dispelling doubts and fears from every human mind—yea! infinitely more sane and more benevolent will be these institutions and these deeds than all existing popular efforts to multiply and enlarge lunatic asylums—better, infinitely, than existing prisons, with their diabolical contrivances, which cause and aggravate and perpetuate the very diseases and crimes which they assume to heal and punish.

WONDERFUL FACTS CONCERNING THE SOUL.

Our subject at this point presses for further information as to the workings of mental forces.

"*Spirit*" is the name we have been long impressed to give to the highest unity of principles, and the sublimest divinity of qualities in the mental constitution of man.

"*Soul*" is the term we apply to that intermediate combination of elements—containing motion, life, sensation, and the self-conscious instincts, prophetic of intelligence—by which the Spirit is united to the outward organism, of which it (the Spirit) is proprietor, inspirer, and should be the recognized controller, as it is the rightful king of the inner kingdom.

Of what I am now writing modern physiologists professedly know little and desire to practically believe nothing.* They inductively educate themselves to recognize *effects*, however, under the names of motion, animation, sensibility, and understanding. But I have something more interior to show both you and them, namely,—That the vital elements of the intermediate existence, "the soul," are to themselves seemingly absolutely unhampered and unchecked by any higher power in the exercise of their self-conscious propensities, in the gratification of their involuntary desires, in the indulgence of their selfish instincts, in the manifestation of their momentary caprices, and in the enjoyment of the largest private freedom in exerting and accomplishing their separate and frequently inter-conflicting wills.

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* It is only through the abnormal medium apparently that we can obtain such physical phenomena as will arrest the attention of the most unspiritual and sometimes upset the conceit of the most scientific. Whether it will be worth while trying to convince our men of science that there is a force they can never fathom is another matter. They don't want to recognize it or the world to believe in it. They appear unable to apprehend the presence of Force, except in the domain where it ceases to be spiritual—because it has been transmuted, as Will-force is transmuted into Muscular force—unable to see that

In the whole arcana of invisible human nature there is no more wonderful mystery. And yet, unless we fully recognize it and solve it practically, all our attempts to cure insanity, and to prevent diseases generally, will be crowned with the sharpest thorns of defeat and mortification.

Let me endeavor fully to impart to your reason exactly what I mean, and in the fewest possible words.*

all force is spiritual in its origin. The truth is that many of them cannot believe in mind without the visible physical basis.—*Speech by Gerald Massey, at St. George's Hall, July 28th*, 1871.

* The investigator may find special aid to his understanding by once more reading the paragraphs concerning the Brain and Spinal Cord, the Nerves, the Muscles, and the Bones, on other pages in this volume.

Man, dispossessed of his own individualized Spirit, is nothing more than the highest animal developed upon the globe. Because of the existence of his Spirit—within and above all his known properties, and instincts, and principles—he is, as I have shown, but "little lower than the angels." The universal supremacy of "the animal" in the human family, is fully explained by the fact that "the Spirit," because it is the best and highest, is consequently also the *last* in the order of manifestation in the character, and is also the *slowest* in enthroning itself as the sovereign heavenly prince and absolute ruler over the animal and savage elements which enter into the composition of both soul and body. It is spirit alone that enables man to draw a line of demarkation between *himself* and his circumstances; a sublime sense of supremacy flowing from the inward fountain; developing the spirit as a sun-centre around which circumstances, like planets and satellites, revolve.

The less the development of Spirit in a person, the more animal and savage is his character, habits, propensities, and life; while, on the other hand, the more Spirit manifested, the less of the lower world in the person, and the more of the angel and harmoniously-divine. In all this is exhibited the wisdom and love, together with the truth and the unchangeable methods, of the infinite Father and Mother. The eternal in man seeks and recognizes the eternal in the immeasurable universe beyond his present life.

METHODS UPON WHICH SOUL ACTS.

It is amusing to observe the assumptions and egotistic arrogance of the Soul. It saturates and presides over all the nerves, organs, and muscles of the body, and appears to itself to be absolutely free and uninterrupted in determining upon every effect, and in originating and controlling every action. It is like a river, which seemingly on its own account rapidly flows along through green pastures, between regiments of giant oaks, winding its way among adamantine mountains, and runs headlong into the waiting and welcoming sea; all the time perfectly ignorant of its involuntary obedience to the fixed laws of gravitation, to the geographic configurations of the globe, and even to the many hundreds of trifling items which shaped and directed both its special and general course in its apparently independent flow to the ocean.

So with the Soul. It seems to itself to be momentarily exercising its own will in moving and regulating the machinery of the physical body. It contracts and expands the muscles; it opens and shuts the eyes; it finds the food and feeds the hungry mouth; circulates the crimson streams, and attracts the blue currents back to the beating heart; seems to feel and to think and to exist, in and of itself—wholly and irreverently at its own expense; and upon its own merits; while in truth, the mysterious assumptive egotist is absolutely bounded and hampered and checked and governed, every instant of time, by the unalterable laws of the noiseless Spirit, by the most interior power of gravitation, by the electricity of a higher sky, by the will and methods emanating from a power "behind the throne," by a special and a general providence—all which the Spirit steadily and beneficently bestows upon all elements and substances below its own exalted station.

Why, then, do we behold this abounding animalism in the world? Why transgressions of divine laws? Why diseases? Why the highest human misfortune, insanity—the downfall of Reason?

The immediate answer to these questions is now in order. Disease is the voice of inherent laws notifying the individual that something has gone *wrong* in "the sphere of relations." For example: The brain is related to the spinal cord, the heart is related to the arteries, the nerves are related to the organs and muscles, and the whole series of systems are related to the bones, which are the foundation-stones and solid timber upon which the human temple rears itself heavenward.

In exact correspondence with these visible relations between structures and systems, we find a connected chain of invisible relationships, as follows: SPIRIT, being compounded of Ideas, is related to Principles, these permeate and are related to Essences, these saturate and are related to Ethers, these animate and are related to Fluids, and these vitalize and are related to Solids; so that, in ascending the winding flight of stairs leading from bone to brain, we at the same time arrive by finely-graded steps at Spirit, which incessantly elaborates throughout the various systems of powers and relations beneath its control.

Diseases, together with their many and various pains and sorrows and insanities, originate among these "relations." A very little muscle, being disturbed in its relation to some organ or bone, instantly telegraphs through the nerves to the seat of sensibility within the cranium. It says, "My relation has been disturbed." Pain and soreness and great suffering may straightway ensue, if the harmony in that relationship be not promptly restored.

Now what is that which is *sensible* of the disturbance between the muscle and its neighboring structure? Not the fluids, not the ethers, not the essences. What then? We answer: Sensibility is an attribute of the principles of which the Soul is compounded.

These powers issue orders from their head-quarters, and say: "Rest the parts, and we will make for you some new muscle."

How is this possible? Can the bones do that important constructive work? Can the everywhere-ramifying nerves do it? Can the blood do it? From each a negative answer is returned. What, then, are we to do to repair the injury? Simply this: Properly feed your hunger; let your stomach develop chyle; let this travel six times the length of your entire body along the internal surfaces of the intestines; let the thousands of thirsty-mouthed lacteal vessels drink every particle of chyle that is capable of becoming good blood; let the thoracic duct receive the result and pour it into the large tube, which, running up behind the lungs and connecting with the subclavian vein at the left shoulder, conveys the chyle mingled with negative blood (venous), into the heart; let the earth's electrical atmosphere now enter the lungs, and vivify and empower the chyle with a fine energy to move through the arteries; let the nerves now perform their more spiritual office, whereby the blood is filled with "life" and with "sensation," from which, even as the fabled Venus rose from the sea, a beautiful substance called *tissue* is elaborated; let this fine materialized substance—which is exuded and made visible from the invisible fountains of the principles—have sufficient time, by judicious exercise alternated with sleep, to elaborate the most tender *fibres,* freighted heavily with life-cells; let these exquisitely delicate threads or cells of power gravitate to the special locality of the injury; then, finally, behold the beautiful weavings and interlacings by which bone, muscle, ligament, cartilage, nerve, and every other ponderable structure is evolved and made manifest, and each in perfect harmony with the other throughout!

Now, does it not appear evident that nothing of all this could occur independent of the life-and-energy-imparting-principles—in short, that not anything in the body could happen independently of the Soul? If the elements composing the Soul are not derived from the foods, and not from what we drink, and not from the air we breathe, from whence do they proceed? They are, I answer, derived from "what we feed on," and from the respirable air, but especially and chiefly they flow from the infinite ocean of celestial principles which, like the omnipresent spirit of God, pervades and saturates every atom, fluid, ether, essence, and element in the whole system. And thus to a human being life is infinitely more important and significant than is the same life to an animal. Take the most perfectly-trained and learned animals: their progeny never intentionally improve in any habit; they never will themselves to acquire new thoughts or instincts; never voluntarily adopt new methods of living.

THE ONLY NATURAL REMEDY INDICATED.

But in man how different! Is it not preëminently reasonable to suppose, that, in many forms of bodily disease, and in all the higher states of insanity—when the lungs absorb but little air and the stomach refuses to digest even the simplest foods and fluids—the employment of *manual magnetism* is the most natural as well as the most congenial treatment?

The disturbance of a "relation" between the fluids and the ethers, or between the essences and the principles, may confuse sensibility, produce catalepsy, kindle up the light of somnambulism, induce abnormal mediumship, light up with lurid fires the chambers of the imagination, people the subjective consciousness with monsters, generate haunting intelligences with tormenting voices, and end in overthrowing the last "relation" which before subsisted between the reason, intuition, and the more interior Spirit. The verdict is "insanity." Instead of the popular mode of treatment, backed by colleges, and diplomas, and scientific discoveries, would it not be wiser to attempt the restoration of the unhappy patient by what spiritualists call "magnetism?" As you cannot make muscle *directly* out of what you eat, drink, or breathe; so you will most surely fail when you attempt to cure insanity by the administration of drugs. The Soul, not the body, is sick; naturally, then, the remedy is the Soul. A link is broken between the Soul and the brain, or between the brain and the spinal cord; the true remedy is to be found in the Soul and Brain and Spinal Cord of another, who shall be temperamentally adapted, and in health, both physically and mentally.

This doctrine of like to like—"*similia similibus curantur*"—cannot be neglected or ridiculed with safety; and it is my impression that to the universal ignorance and consequent disregard of this law, may be attributed most of the sorrows and insanities which afflict and distract mankind.

MYSTERIOUS FUNCTIONS OF THE SYMPATHETIC GANGLIA.

When there are natural enlargements of the substance of a nerve—a sort of doubling up and interior thickening of the matter composing the conductor—such enlargements are called "ganglia;" of which, in the human body, there are two apparently distinct systems—namely, the cerebro-spinal nerves of "sensation," and the differently distributed nerves of "sympathy."

Of the sympathetic ganglia very little is yet known in the medical world. Clairvoyance enabled me more than twenty-four years ago to discover definite *uses* and mysterious functions in the so-called Sympathetic System. In my own language, suggested by what I have thus discovered, I should unhesitatingly denominate these sympathetic ganglia, "Offices of Registration;" in which, as chief superintendent and a corps of clerks, are established the Soul and its constituent principles of motion, life, sensation, and the semi-intellectual and self-conscious instincts.

It is comparatively easy to perceive and demonstrate the functions of the pairs of nerve-columns which compose the spinal cord. It is taught that the forward (or *anterior*) pair of columns conduct "motion" from and to the brain; while the *posterior* pair of columns contain nerves for the transmission and reception of "sensation;" that the upper portion of the spinal marrow (the *medulla oblongata*) is intimately related to the brain-substance; that, just below this extension of the brain down the spine, the nerves of "motion" of the right side cross over to the opposite column, and *vice versa;* while the nerves of "sensation" take boundless liberties, crossing over from the right to the left, and from the left to the right, through the entire length of the organization.

But these physiological phenomena are wholly external to the grand secret springs of vital existence and its manifestations.

It is plain now, and easy to be understood by non-medical minds, that any radical injury to the posterior nerve-columns, is immediately succeeded by a confusion or loss of "sensation" below the location of the injury; while the vital motor and muscular energies, from and to the brain, remain as perfect as before; on the other hand, if the anterior nerve-columns be injured, or evered, the great blessing of voluntary "motion" is instantly lost below the point of injury, while the stil greater blessing of healthy sensibility remains unconfused and perfect. But while delighted with studying in the sphere of these phenomena, we have neglected to observe the existence of other factors and other functions, which live and work out their mission in the deeper recesses of the wondrous temple.

Particularly now I allude to the self-registering *ganglia* of the sympathetic nerves.

Here we come to the depositaries of the semi-intellectual instincts, which by nature are involuntary and automatic. These ganglia are the very axes, or central pivots, on which momentarily depend all the vital revolutions and the multifarious circulatory phenomena of physical existence, in connection with the spiritual principles.

These mysterious, or, rather, concealed and inappreciable functions performed by the sympathetic ganglia, should be understood by persons inclined to insanity, epilepsy, hysteria, etc., on the maxim that "an ounce of prevention" is worth more than a thousand pounds of "cure." But who believes in prevention?

Again and again, whenever I have examined a case of either of these nerve-affections, the involvement of the sympathetic ganglia was a fact made visible and absolutely certain. These wonderful ganglia—these vital centres of spiritual government, and these faithful clerks of registration of all interior events—have constant and instantaneous connection and communication with each other, and the whole system of ganglia with the thinking consciousness in the brain, by and through transverse and longitudinal telegraphic lines; which also send off special filaments (or threads like electrical wires) to keep strict acquaintance with every "motion" and every "sensation" in the cerebro-spinal columns, and with every recess of the more interior visceral organism; and thus, through the reliable mediumship of a trinity of pairs of these ganglia in the neck, the four pairs in the head enjoy instant commerce with the ten pairs among the organs of the chest, also with the five pairs in the reproductive region, and with the great "semilunar" aggregation of sympathetic centres which preside over the finest functions of the abdominal viscera.

All this elaborate perfection means much to the healthy; and unspeakably *more* to the insane and evil-conditioned.

Whether sleeping or waking, whether your intellect be intensely active, or passive and thoughtless, the sympathetic ganglia keep their vigils faithfully. They never sleep; they never dream; they are positive philosophers; they never misconceive or misstate the case; they *feel* the nature and exact import of the facts, and they *tell* the sensorium everything, "nothing extenuate, or aught set down in malice"; they are thus the guardian angels of the infinite Justice in the organism—watchmen keeping guard within and upon the walls of the individualized Spirit's terrestrial habitation—and they faithfully record upon the inner tablets a full account of "all deeds done in the body."

These ganglia are the nuclei of the semi-intellectual and ever-present intuitions, called, in the mental constitution of the animal, "instincts"; and their mysterious office is to watch and note every *event* and every *need* in the physical economy.

Your intellect is, perhaps, preoccupied with its own absorbing interests: What, then, reports the sense of hunger? How do you learn that there is a positive *need* in your general body? If your stomach be disordered: how do you learn the fact? Suppose you are in a sound sleep: what tells *you* that there is something going wrong in one or more of the internal organs?

You reply: "The nerves of sensation tell me all these things."

My answer is: Nerves of sensation can no more telegraph you a message of intelligence than can the insensate iron wires which stretch from pole to pole across the country! The so-called nerve-force is in reality the force of the immanent Soul—the living and inter-loving principles of which your spiritual body will ultimately be exuded and palpably organized—and *they*, not the insensate nerves which only serve as appropriate conductors, communicate the secret messages of the sympathetic ganglia to your intellect and volition.

In each of the ganglia burn the mellow fires of phosphorus; which is largely stored in both the cerebrum and cerebellum. Ganglionic energies in the body are to the brain just what the variously distributed telegraphic offices are to the head-quarters of an incorporated company.

HOW WASTED SUBSTANCE IS RESTORED.

It is yet mysterious to physiologists *how* food restores wasted substance. The process seems at first sight to be exceedingly simple; but deeper insight, and a strictly conscientious inquiry into the facts, develop far more mystery than simplicity.

At this point, concerning the question of eating, a digression is deemed important. And now I must call attention to Dr. Flint's condensed report* concerning Weston's first effort to walk four hundred miles in five consecutive days. The problem to be scientifically solved was: What is *waste?* and what is *supply?*

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* The full report may be found in the *New York Medical Journal* for June, 1871.

Doctor Flint puts the problem thus: "A man in accomplishing a certain amount of work must consume either his own substance or a certain amount of matter supplied by what we call food. While this proposition cannot but be accepted by physiologists, there is room for difference of opinion with regard to the source of the matter consumed. This resolves itself into two plain questions. First, does work involve an expenditure of the substance of the body itself? Second, is work accomplished through the consumption of matters taken as food, these being used as a machine consumes fuel? One of these questions may be answered in the affirmative, excluding the other, or both may be admitted, assuming that the consumption is partly of living substance and partly of food. Nature affords intelligent replies to these questions, if carefully interrogated by experiments, and in this way only can they be satisfactorily answered."

So the problem was stated, and the following gentlemen consented to lend to the proposed work the advantage of their scientific experience and judgment: Professors R. Ogden Doremus, J. C. Dalton, W. H. Van Buren, Austin Flint, W. A. Hammond, and Alexander B. Mott.

After following "the walkist" scientifically throughout every hour during the time fixed upon, and into every event in his bodily state and existence, then came this question: "What tissue was consumed, the products being thrown off, during the effort of walking so far in five consecutive days? Was it the muscular substance? The importance, as regards our ideas of nutrition, of a positive and definite answer to this question can hardly be overestimated. The loss of weight was undoubtedly due in a great measure to the excessive muscular exertion; but in part, also, to change in diet. This proposition does not demand discussion. The loss must have been either in liquids, fats, or muscular substance. It is not probable that the loss was due, to any great extent, to a diminution in the proportion of liquids, for the excessive loss from the skin was instantly supplied by liquids taken into the stomach. It is not necessary to cite experiments which show that loss by the skin, as it occurs in hot-air or vapor baths, or in working for an hour or more at a high temperature, is readily compensated by liquid ingesta, as this fact is well settled in physiology. A glance at the daily tables of food and drink will show that during the five days of the walk Mr. Weston took from eight pounds eight ounces to ten pounds eleven ounces of liquids. If the loss were due to a consumption of non-nitrogenized matters it would be chiefly of fat, and would be represented by the carbonic acid of expiration. It is certain that the non-nitrogenized constituents of the body do not contribute to the formation of the nitrogenized excrementitious matters. If the loss were due to a consumption of the nitrogenized elements of the body, principally of the muscular tissue, this loss, under the extraordinary muscular effort, would be represented by the nitrogen of the excretions. It is not probable that the nitrogenized constituents of the body are, in any considerable amount, changed into non-nitrogenized matter and exhaled under the form of carbonic acid, though this may occur to a slight extent. The question then resolves itself to that of the relative consumption and elimination of nitrogenized matters. The following are the facts on this point, observed during the five days of the walk: During the five days of the walk, Mr. Weston consumed in all 1,173.80 grains of nitrogen in his food. During the same period, he eliminated 1,807.60 grains of nitrogen in the urine and fæces. This leaves 633.80 grains of nitrogen, over and above the nitrogen of the food, which must be attributed to the waste of his tissues, and probably almost exclusively to the waste of his muscular tissue. According to the best authorities, lean meat, uncooked, or muscular tissue, contains three per cent. of nitrogen. The loss of 633.80 grains of nitrogen would then represent a loss of 21.127 grains, or 3.018 pounds of muscular tissue. The actual loss of weight was 3.450 pounds. This allows about .43 pound loss unaccounted for, which might be fat or water. The correspondence of these figures of loss calculated from the amount of nitrogen eliminated with the actual loss in weight leaves no room for doubt with regard to the fact that the immense exertion during this period of five days was attended with consumption of the muscular substance. Those who have adopted the view that the muscular system is like a steam-engine, consuming in its work food as fuel and not its own substance, may say that this is an extraordinary case, as it undoubtedly is; but the facts developed by the foregoing observations prove none the less conclusively that the muscular system may consume its own substance by exercise, even when the individual takes all the food required by his appetite. It can hardly be, however, that the foregoing facts are not in accordance with a general physiological law. . . . The following facts, which have heretofore been under discussion, can now be regarded as settled:

"1. The muscular system by exercise consumes its own substance, which is changed into excrementitious matters, the most important of which is urea, and these matters are constantly taken up by the blood, as it circulates through the muscles, and are carried to the kidneys, where they are separated from the blood to be discharged from the body.

"2. The muscular system does not act like a machine, consuming only food as fuel, but it is simply regenerated by the food, which is taken to supply the constant physiological wants.

"By regulating this waste by moderate exercise, the demand for nutritive matter is kept at the normal standard; and in this way only can we expect to maintain the muscular tissue in a physiological condition, which is one of the most important elements of perfect health."

Now, to return to the special offices of our sympathetic ganglia, I ask: What causes the intelligence in the brain to recognize and to seek to supply "the constant physiological wants"? What power is that which causes the muscular system to act *not* "like a machine"? What spiritual energy is that which presides both legislatively and executively over the entire system, and causes it chemically to be "regenerated by the food"?

If you answer: "It is chemistry, combined with mechanical action and reaction, that accomplishes all this mystery of waste and supply," then I bring you this question: Why cannot you artificially and chemically invent a man, built with a membranous stomach; with metallic reciprocating muscles; with silver-wire magnetic nerves; with indian-rubber tubular veins and arteries; with a patent-force-pump heart; with a perfect self-acting bellows in the bosom; with a brain compounded of emulsive gelatinous protoplasm; with the proper proportions of albumen, phosphorus, iron, sulphur, and fatty matter, all which shall be pressed into the longitudinal cavities of the combination spring-and cushion spinal column—and then, with an electro-magnetic motive-power, why not set your man walking in a wide circle, at the rate of four hundred miles in five consecutive days (a feat recently accomplished by Mr. E. P. Weston at the Empire Rink, New York), and why not keep your man going by feeding him, at the proper hours, with the proper quantity and proportions of nitrogenous and other substances chemically indispensable for the continuance of the protracted exertion?

You answer: "The metal-and-chemical man could not walk and eat, and waste, and recuperate like the God-and-Nature originated organism, because he cannot be artificially and chemically furnished with the vital principles of motion, sensation, and volition." It was the Will, the pluck, the persistent intention of Spirit, that carried Mr. Weston along the path.

The argument is ended. Interrogate the marvellous network of sympathetic ganglia—study the beautiful golden chain of interlaced filaments, and behold the pairs of centres of energy-generating instincts—and you will cease to ask why it is that, notwithstanding the neglect and frequent transgressions of the voluntary owner, this wondrous "harp" of a thousand strings can keep in tune so long.

The conclusion at which you arrive, and from which there is henceforth no escape, is: All exclusively materialistic explanations of the fundamental and ultimate phenomena of life must play only second parts in the superlatively attractive philosophy of pure Spiritualism—by which the essential nature of Matter, and the evolution and correlations of Force, received a complete and a perfectly self-evident solution.

And in the true and beneficent treatment of human sorrows—in all wise efforts at curing man's various and many insanities—these underlying principles must be justly recognized and scientifically applied.

REGION OF INSANITIES IN THE HUMAN MIND.

HAVING advanced in our investigations and elucidations to the great gate which opens into the battle-field of human life, I look up and behold upon the arch this essential interrogation: "Whence the diseases, the sorrows, the insanities, which individuals evolve and experience?" As fully intimated elsewhere, the source of causes and the chain of effects have been patiently and repeatedly examined by me; therefore what I here and now write is the sum* of convictions and impressions arrived at by methods hitherto explained.

The fountain-source of disease and insanity, as I have before urged upon your judgment, is in the "sphere of relations" by which is meant this: the regions *between* the ponderable body and the spiritual principles. Disturbances, therefore, originate neither in the matter of the body, nor primarily in the

* Details of the individual histories of asylum-incarcerated persons, which I have become familiar with during late investigations, would of themselves make a volume containing many more pages than this. Therefore, to produce a book not too large for usefulness, I confine myself to the causes and principles involved.

principles of the soul, but among the *links*, or rather in the sensative connections, by which both body, and soul are compelled to live together, and by which each works upon and within the other, both day and night, from birth to the hour of final separation.

Let us bring to our aid an example derived from astronomy. Let the earth represent man's physical body; take the sun as a representative of his soul; and the "more interior sun" as a representative of Spirit. Now comes the question: "Whence the destructive storms and the great discords which visit our planet?" In other words, to make the comparison obvious, "How do earth's disturbances originate?"

Examine, I reply, the relations subsisting between the earth and our sun, and you will at once receive as perfect an answer as anything I can communicate. The unchangeable sun shines perpetually. It is never absent from its throne in the heavens. Heat is constant; light is never diminished in its ineffable brightness; the magnetic and electrical emanations and beautiful rivers * are without variableness; and yet, as you know, the earth is sometimes stiff with *frost*, is frequently covered with *night*, is never without *storms* and tempests, and countless forms of discords and disasters.

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* Readers desiring more information concerning the celestial rivers here referred to, may consult either of two works by the author: "Death and the After Life," p. 107, and the "Stellar Key to the Summerland," p. 165, also "Answers to Questions."

You now ask, "Why?" Because, I answer, there is a region of causative influences incessantly at work *between* the earth and the sun—in the "sphere of the relations" subsisting throughout that vast inobvious realm which separates, and yet connects, the sun and the earth, even as the soul is related to and connected with the body. Do you not account for day and night, for summer and winter, for beautiful weather and terrific storms—in short, do you not, and *must* you not, account for all known and possible variations and vicissitudes of our globe, by reference to *causes* existing and operating in the *relation* which the earth sustains and maintains to the unchangeable, all-controlling solar organism? All magnetic disturbances which the earth receives from the sun's elemental or surface storms—like the discords which the body receives from the disorders of the circulatory principles of the Soul—are invariably chargeable to the account of the "relations" which exist in the connecting region of causes between the two bodies. As I do not mean to teach that the earth causes its own storms, independently of the sun; so I do not affirm that the physical body is the source of all diseases and insanities. There is a middle-state region of elemental energies between all bodies—a sort of hades, a troubled sea between two continents, a pandemonium in the lower world of forces and relations—which is "the battle-field of life," wherein all storms and all perturbations originate, and where we must direct our remedies if we would hush the tempest and cure the abounding terrestrial insanity.

REGION OF DISCORD BETWEEN BRAIN AND BODY.

Let us carry this comparison into the "relation" which exists, externally, between the brain in the system of nerves running "downward." Here, physiologically, we find confirmation strong of positions taken in our philosophy. The brain is, in its superior centres, incapable of reaching the organs or nerves or muscles, save by and through its own subordinate part called the *cerebellum;* and this portion of the brain can exert no influence upon the dependent organism, except by and through the mediumship of its own subordinate agent called the *medulla oblongata*, and thence through the descending spinal cord; and this complex cord depends for its power over the system upon the existence of the sensory ganglia, and upon the systems of cells containing the nerve energy.

Now you know that the spinal cord is composed of two great conductors of power: one, most interior, the nerve of motion and life; the other, posterior, the channel for the circulation of sensibility and instinct. From these two common cerebro-spinal roots grow all the systems of pairs of nerves. And thus, including the wonderful ganglia of the great sympathetic system, the *Soul-principles* are enabled to communicate with, and receive impressions and influences from, the organs and atoms and events which make up the constitution and experiences of the physical organization.

The grand beauties and secrets of health, and the chief sources of all known phases of insanity, may be found in "*the relations*" subsisting between these principles and the dependent material structures.

The mind, it is very true, can be disturbed to its foundations, and it can be driven permanently out of its own temple, simply by the chemical poison of a snake bite. Too much oxygen in the lungs intensely fires the blood, and rapidly inflames the organ of the mind—the brain is instantly oppressed and congested; or, on the contrary, too much carbon vitiates the respirable air, and the brain is rapidly overcome with languor, and the invisible energies, including the conscious will, cannot resist the disturbance. Upon this principle the optic nerve, if disordered, cannot permit to the soul the exercise of healthy vision. The same rule will apply to the other senses, and equally to all the organs of the interior body. Any deep disturbance among the connecting links—the least radical jar in the region of the "relations" between the soul-principles and the legitimate field of their operations in the organism—is immediately succeeded by pain, disease, and insanities; and thus, although it is true that the appetites and passions of the soul poison and derange the body, it is equally manifest that the physical machinery is, with its multiform relationships to the soul, chargeable with originating many of the evils and distempers which afflict mankind.

CAUSES WHICH ULTIMATE IN A LOSS OF CONSCIOUSNESS.

The human mind is naturally and justly proud in the conscious possession of great and indestructible powers. Therefore, a loss of the power of self-control, or a sudden loss of the great wealth of private consciousness, is regarded universally as a phenomenon to be dreaded, at once alarming and mysterious, suggestive of the possibility of personal helplessness and final annihilation.

Let us ask, first: What causes the *condition* called "consciousness"? It is produced by a harmonious coöperation, and a constant resistance, between the spiritual principles and the ethers, essences, and fluids which exist in the fibres and convolutions of the brain.

Now let us ask, second: What causes a *suspension* of this consciousness? A sudden arrest of the circulation between certain parts, or a breakage in one or more of the links between the elemental soul and the organized body; which happens in a fit of epilepsy, in concussion of the brain, fracture of the skull, in strangulation by hanging or drowning, and finally by death.

The brain, when the mind is deprived of its self-control and consciousness, invariably presents the same appearance. The vessels in the anterior and upper regions of the brain, which convey the vitalizing blood, appear contracted at the base; they thus expel the bright current, leaving the superior parts destitute of blood and the correlative potencies.

This rule may be considered established: that the sudden prostration and the painful convulsions, which occur and concur in a fit of epilepsy, as in all cases of analogous afflictions, are caused immediately by the contraction of the vessels, and the expulsion of the blood from the thinking and moral organs; and that the accompanying *convulsions* in the chest and throat are Nature's efforts to restore the lost equilibrium; that she exerts every available energy to open the closed larynx, to start respiration in the paralyzed lungs, and thus strives to return the blood to the vessels which feed and fill with magnetism all the superior parts of the brain.

What is true of all the anterior and coronal departments, may be also true of only a small section of the brain, or true of only a single group of nerve-cells, by which the moral feelings and intellectual convictions would be practically disturbed and impaired in a corresponding degree.

This is the fact in cases of partial insanity, where the patient, having long enjoyed an established reputation for "truth and conscientious dealings," suddenly becomes a liar, a swindler, or a thief, upon a large and shocking scale, aided by the cunning devices of a brilliant and scheming intellect. Once, in the retreat for the insane at Hartford, Conn., I examined the brain of a young married woman, who had, in a sort of frenzy, committed several unaccountable acts of extreme cruelty upon her helpless babe. There was an accumulation of blood at the beginning of the spinal column, and a corresponding deficiency where Parental Love finds its fulcrum, and makes its manifestation.* Another case: A gentleman past middle life, and of undoubted intellectual capacity, and much cultivation, and for years an exemplary churchman, became at times half-imbecile, and sometimes exceedingly shocking in the use of vulgar and profane language. The coronal parts of his brain appeared *white*, because of blood-destitution and exhaustion in the due proportion of phosphorus. Consequently this gentleman was at times without the ennobling feeling of conscientiousness, and deficient in power derived from the sentiments of self-respect, hope, and sublimity. In such a case, the Spirit cannot legitimately act and declare its true nature through the physical organism.

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* Repetition of ideas and explanation may be spared the reader of this volume, and yet the author's full meaning be obtained in this connection, if the investigator will consult the location and classification of the "Loves" given in vol. iv., *Great Harmonia.*

When a patient recovers from a fit of raving—which was accompanied with vulgarity, profanity, and efforts to commit acts of physical violence upon himself or others—he feels an extreme exhaustion, and is liable to pains in the sympathetic ganglia, and suffers from excessive headache and brain-bewilderment, which altogether beget a kind of mental coma, with disconnected reasonings, defective memory, and a sensible loss of natural vigor and consciousness. These physical facts and mental sensations also obtain when a person recovers from a fit of epilepsy.

The unconsciousness produced by magnetism, and in states of mediumship, is not characterized by these peculiar changes within the brain vessels. The loss of external consciousness in such cases is invariably attended with a corresponding *increase* and exaltation of the consciousness in the interior and spiritual recesses of the brain, heart, lungs, and indeed throughout the entire individuality; insomuch that I have sometimes exclaimed, "This is truly wonderful! I seem to feel and to think as distinctly in the various organs of my body, in my legs and arms, in my feet and hands, as I do in the different organs of my brain!"

Neither does the magnetically or mediumistically entranced suffer, after being restored to outer consciousness, from nervous exhaustion, loss of mental vigor, and the terrible headaches which afflict epileptics and the paroxysmally insane. Simply because the former experience begins and ends in the spiritual constitution. It is accompanied with only the most natural and pleasing metamorphoses in the physiological functions. But the diseased state of epilepsy and paroxysmal insanity, beginning in the extremity of some one or more of the nerve-centres, telegraphs the excitation through the medulla oblongata and corpus callosum. This immediately, and with surprising rapidity, overthrows the will, the reason, and deranges the whole personal consciousness at one and the same blow.

NATURE'S EFFORTS PRODUCE EXHAUSTION.

The reason why the epileptic and the frantically insane suffer exhaustion, headache, cerebral weakness, and broken memory, is: Because nature had over-exerted herself to throw off the enemy, by relaxing the contracted larynx in the throat, by opening the tightened blood-vessels in the brain, by pouring her spiritual principles once more through their accustomed channels, and by establishing the harmonial conditions which she desires to maintain day and night between all elements of the soul and all parts of the organism.

With this explanation do you longer wonder that the patient's mouth gives forth a sudden scream, and ejects a frothy saliva? That breathing is suspended? That the face becomes loaded with black blood, and is jerked with spasms? That convulsions and contractions spread throughout the muscular system? That then the intellect and will are deprived of consciousness? That the whole body becomes gradually relaxed, followed by a prolonged comatose slumber? That, if death does not supervene, to relieve the sufferer, insanity is likely to be the final effect? These visible effects, wonderful in their operation and phenomenal in culmination, all come from kind Mother Nature's just and benign exertions to overcome the constitutional disturbance, and restore to the local parts the beautiful conditions of health and usefulness.

There are many causes of epilepsy and paroxysmal insanity. First we notice a disturbance, preceded by a deficiency or an excess of blood and magnetic ethers in some one of the sympathetic ganglia. A great physical excitement is frequently at the bottom of these diseases. Some women of hysterical temperaments will manifest many of these frightful symptoms in the early stages of pregnancy. In youth the organs of reproduction, in both sexes, are influentially represented in mental and epileptical insanities. Masturbation and spermatic exhaustion, and suppression of menstruation, are chargeable with a large proportion of dementia, lunacy, and hysteria. Among incidental causes may be mentioned spermatic losses, either by masturbation, or excessive menstruation, nymphomania, a wound or tumor on the terminal part of a sensatory nerve; growths of little bodies near the heart, or obstructions of the circulation in the sympathetic and pneumogastric nervous system; a sudden congestion of the nerves and vessels in the stomach, heart, or lungs, occasioned by fright or horror at the unexpected sight of blood—these, together with causes more psychological in their nature, may be borne in mind as powerful in developing epilepsy and insanity in susceptible organizations.

CONTRADICTIONS IN MAN'S CHARACTER.

But the essential thing for a physician to know, and which every reader should comprehend and remember, is: When the nerves, from whatever cause, withdraw the vitalic red phosphorescent blood from any part of the brain, that part immediately experiences and suffers a loss of the power of natural action; whereby the mind's intellectual sensations and moral convictions are correspondingly perturbed and impaired; which explains not only the "loss of consciousness" in that part of the person's mind, which invariably prostrates the entire body, but explains also the long-known phenomenon called "loss of character" preceded by obvious (sometimes mysterious and imperceptible) metamorphoses in disposition and conduct—an effect developed in some individuals who for years have been beloved and high-valued in every social and business relation, wearing in the public estimation two endorsements plainly written—"perfectly reliable" and "perfectly sane."

A new era like the present, with its high-wrought civilization, with great mechanical and art achievements, should have new institutions for criminals and the otherwise insane. Medico-jurists and law-expounders, especially, should *know* the significance of psychological metamorphoses which are liable to occur in man's brain-structure. They should know the laws of mind which, when their essential conditions are violated, develop frightful paradoxes and startling propensities in human character. They should perceive the nature and significance of causes which may breed "shocking crimes" and multiply "inconsistencies" in persons long known under the title of "our best citizens." A wiser and simpler code of laws is demanded, juster decisions, and nobler verdicts. *Prisons and penal institutions must be changed into "asylums for the insane;"* and asylums must be converted into attractive magnetic habitations for the sick—hospitals founded upon principles of justice and mercy and love —TEMPLES OF HEALTH, adapted to the restoration, reformation, and advancement of every physical or mental unfortunate.

REMARKABLE MAGNETIC IMPRESSIBILITY OF THE SKIN.

In a future chapter I will draw your attention to the "intolerable odor" which sometimes pours from the cuticle of the insane. Shall we be permitted to call this repulsive emanation, "diseased magnetism"? Medical men will doubtless smile at this expressive epithet; but the progress of psychological science may, in a few years, induce them to "smile on the other side" of this important subject.

From twenty to forty ounces of matter are expelled by the body, through the pores of the skin, in an invisible emanation every twenty-four hours. If this exhalation be checked—if the perspirations and oily exudations are permitted to accumulate, it is but rational to conclude that "a smell" would arise from the body's surface, and this effect would certainly follow whether the person, thus externally unclean and aurally repulsive, was prostrated with sickness or in customary health. But this ordinary odor is in no particular like that which pours off the epidermis of masturbators, the epileptical, or the insane. The emanational magnetism of the mentally or conjugally misdirected becomes "diseased;" and it is of highest importance to know that such magnetism may communicate disease through the abounding atmosphere to persons correspondingly inclined, and therefore extremely impressible.

There remains much yet to be learned concerning the material exhalations and the magnetic emanations of the skin. Professor Wilson's specific calculations—which included, with the system of perspiratory-glands and tubes, all the oil-glands and tubes known to exist in the human cuticle—increase the structional and functional wonders of the body. He says: "To arrive at something like an estimate of the value of the perspiratory system, in relation to the rest of the organism, we counted the perspiratory pores on the palm of the hand, and found 3,528 in a square inch. Now, each of these pores being the aperture of a little tube about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand there exists a length of tube equal to 882 inches, or 73½ feet. Surely such an amount of *drainage* as seventy-three feet in every square inch of skin—assuming this to be the average for the whole body—is something wonderful; and the thought naturally intrudes itself, what if this drainage be obstructed? Could we need a stronger argument for enforcing the necessity of attention to the skin? On the pulps of the fingers, where the ridges of the sensitive layer of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch a little exceeded that of the palm; and on the heels, where the ridges are coarser, the number of pores on the square inch was 2,268, and the length of the tube 567 inches, or 47 feet. To obtain an estimate of the length of tube of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores in the square inch, and consequently, 700, the number of inches in length. Now the number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores, therefore, 7,000,000, and the number of inches of perspiratory tube is 1,750,000, that is, 145,833 feet, or 48,600 yards, or nearly twenty-eight miles!"

There is, as I have frequently urged, in the human spiritual principles a community of sympathy, whereby one part of the brain, mind, soul, or body reports to and sympathizes with every other part; so that, practically speaking, *each part is by impression present every instant of time in every other part!* And thus the mind in the brain—through its double organization of motor, sensative and sympathetic connections—is, by strict necessity, cognizant of every feeling and fact in any subordinate locality of the organism. The head is constantly present in the heart; so the heart is essentially present in the head; both are in the nerves and blood; the organs and their various functions float in all the ethers and essences; in the brain are both feet and hands; in the hollow of the hand are the brain and heart; in the feelings, affections, intuitions, and ideas, are each and all represented and harmonized so perfectly that, when the state is that of health, there is no definite part known or recognized in the general consciousness; for all parts are blended and merged each in the other so inter-affectionately and interchangeably as to be practically capable of evolving and experiencing but *one* harmonious and delightful spiritual sensation, called "Happiness."

Such is the natural influence of healthy magnetism. Diffused from all parts of the mind, heart, and soul, it flows through the body to all parts and membranes and nerves of the skin; and thence, emanationally, this magnetism reaches out and embraces everything and everybody in near and dear contact.

Through this law of psychological sympathy, the true healer can enter into the very constitution and inmost condition of the insane.

The five senses operate upon the comprehensive principle called "sensation." Hearing is one form of the general attribute of *feeling;* so is seeing; and so also is the sense of taste. If either be impaired, the principle of "sensation" in exact proportion is similarly disturbed and impaired. And the most interior mind, including its hopes and the various dependent affections, receives and carries a sense of the disorder in its perpetual consciousness. Here begins, in many persons, that uncontrollable mental depression and sinking despair which leads on to suicide.

The human skin incessantly exhales the magnetism which imperceptibly exhausts and gradually prostrates the organism, both physically and mentally, a loss that can be supplied only in two ways: one, by the repose and recuperation of the entire body; the other, by the impartations of the magnetic healer. By this I mean the vital magnetism which is generated in the gray substance of the human brain and spinal marrow—the electrical force in the ganglia—and I do not mean that gross, unsublimated principle of electricity which is generated by the earth's volcanic centres, and by its frictional revolutions through space; nor do I mean the magnetism which eventually is pressed out from electricities, which proceed by decomposition from artificial batteries, or which, ever and anon, streams with such overwhelming force and in such immense quantities from "cosmical bodies," and from the nearest stars, and perpetually from the unimaginable magnetic fountains in the constitution of our ever-bright and never-failing Sun.

Mr. Cromwell F. Varley, the well-known electrician, says "the sparks produced by combing the hair, by drawing off silk stockings, or by rubbing the feet on carpet, are illustrations of frictional electricity, which in no way depend on vitality, but are due solely to the proper conditions in the substances rubbed together and in the atmosphere." He then comments on another form of supposed bodily electrification, which has led many people to suppose that the brain was an electrical battery sending electricity through the nerves to contract the muscles, and which is produced as follows: The terminals of a very sensitive galvanometer are connected each with a separate basin of water. If hands be then placed one in each basin, on squeezing one hand violently a positive current is almost always found to flow from that hand, through the galvanometer, to the other hand which is not compressed.

"While experimenting night after night on this subject in 1854, Mr. Varley found, that after squeezing the hand, opening the clenched fist produced a momentary increase of power instead of a decrease; and when the wind was from the southwest, the power was less than one-fourth as strong as when it was from the north-east. The former wind was found to be slightly negative to the earth; the latter was invariably powerfully electro-positive. On trying to exhibit these currents on one ocasion, and finding them to be very weak, Mr. Varley washed his hands thoroughly in water containing a little liquid ammonia, in order to decompose the grease in the pores of the skin. The result was diminution instead of an increase of the power. On washing his hands, however, with very weak nitric acid, and afterward with water, he obtained more power on squeezing his hands than he had ever done during the most persistent east wind. This led to an explanation of the phenomena as one due to chemical action alone, the act of squeezing the hand violently forcing some perspiration out of the pores. By dipping one hand in a solution of ammonia and the other in one of nitric acid, and then washing both in water, squeezing either hand produced a current in the same direction; and when both hands were placed in the water and a little acid dropped on one of them, a current was instantly generated without any muscular exertion. Mr. Varley finds no evidence that electricity exists in or about the human body, either as a source of motive power or otherwise; and would explain all the feeble electricity which has been obtained from the muscles as due to different chemical conditions of the part of the muscle itself." *

EVIL CONSEQUENCES FROM DISEASED MAGNETISM.

In this place, and particularly in this volume, the existence of *spiritual* magnetism, which may be either healthy or atomically "diseased"—is urged with emphasis upon the world's attention. The painful effects of diseased magnetism—its impartation of confused sensations, of unhappy feelings in the heart, of indescribable abandonment in the moral organs—are facts well known to all highly sensative and mediumistic temperaments. i

Physicians, as I am well aware, superciliously pronounce all this as non-scientific and unimportant. It is not scientifically demonstrated or recorded in their standard volumes; neither is it manageable by any given dose of "hydrate of chloral;" nor by the ever-potent blue pill; nor by infinitesimal preparations, unpotentialized; and it does not coincide with established methods in curing the insane; so, therefore, they say there is practically no such an emanation as

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* In confirmation of this decision concerning the human generation of electricity, the reader is referred to *Great Harmonia*, Vol. I., and to every subsequently published volume in the Series; in which the subject of human magnetism is either mentioned or discussed.

"diseased magnetism"; whereupon they try vainly to laugh down the concurrent experiences of hundreds of thousands of mediums during the past twenty-five years. And yet the true philosophy of epidemics is not taught in popular medical books. Before the march of contagions our scientists stand back aghast! They know not that the magnetism of a small-pox patient—the skin-aura emanating from a body prostrate with cholera or yellow fever—is the secret cause why other persons "catch" the distemper. And so, until late years, every religiously educated man regarded a pestilence as "a visitation of Providence," (as if a sweet fountain could send forth bitter waters!) But now, in this better day, comes the true explanation —"Diseased Magnetism." Henceforth let no man dare deny that he is "possessed" with adequate will-power, by which he can intelligently control the tempest of his personal life. He can with this power banish the evils (devils) of contagion and madness from his habitations; and the hemispheres of our great round beautiful globe may be cleansed of insanities, and lifted by justice and purification above the causes of wretchedness and crime.

SPECTROPHOBIA CAUSED BY DERANGEMENTS IN THE SEXUAL SYSTEM.

Readers acquainted with the Harmonial classification of human love-principles * need not be here reminded that each Love is susceptible and *liable* to an "inversion" on the one side and to an "extreme" on the other, and that the logical effects are developed with great emphasis among the affections, each being a force translated into the conduct of the individual.

One of the most energetic and influential of the affections—because it is the fundamental and immediate cause of the personal existence of everybody—is called "Conjugal Love." Hatred, sexual indifference, repulsive coldness, cruelty, madness, suicide, are effects developed from its "inversion;" while from its "extreme" condition and activity flow epilepsy, hysteria, nymphomania, masturbation, licentiousness, rape, jealousy, insanity, violence, murder.

Epilepsy is usually an inheritance, lurking unsuspected in the ethers and fluids for one or two generations, and then appearing in full force in one or more of the grandchildren. Originating in the conjugal excesses, or in the sexual derangement of ancestors, its special development in the young takes on the form of some nervous affection. Physicians well know that, generally, women are more epileptical than men, and girls far more than boys; and that, among the predisposing causes, a serious account is made out against puberty, menstruation, pregnancy, parturition, onanism, and analogous processes of Conjugal Love and its organs of manifestation.

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* See a chapter in second volume of the *Great Harmonia*, entitled "Individual Cultivation."

Here I need not amplify upon the immediate causes of this terrible form of nerve-insanity. The extraordinary impressibility of the cerebro-spinal axis; the involvements of the medulla oblongata; the alarming convulsive and contractive symptoms developed in blood-vessels and along the muscular fibres; the climacteric spasm, and the consequent loss of consciousness—these progressive effects I have already fully set forth.

Who can marvel that the wonderful volume of strength developed—the violence, the scream, the sudden change of color, the fiendish contortions of the countenance, the biting of the tongue, the foam upon the lips—who can wonder, impressed with these horrible manifestations, that the ancients stigmatized epileptic victims as being "God-forsaken," demon-possessed, "hell-bent," deserving stones and heavy stripes, with iron chains upon their wrists and ankles—thus driven out, away from the kind protection and merciful sympathies of home, to find no shelter and a horrible death among tombs?

INDICATIONS OF THE APPROACHING MADNESS.

There are mental conditions inseparable from epilepsy, which the reader must not overlook. I allude to the effect, which may be termed *spectre-madness;* sometimes followed by extraordinary surprises in the patient's impulses and conduct.

Some persons, subject to this disorder, experience an unusual physical buoyancy and mental brilliancy—even joyful and gay feelings—for three, five, or seven days before an attack is fully developed. Others, with more sluggish temperaments, are depressed and moody; give way to fits of crying; accompanied with disturbed digestion, palpitations, and very unhappy dreams.

What cause is now operating? To me it is plain that the Sympathetic ganglia within the brain and spine cannot coöperate harmoniously with the motor and sensatory nerves. The mind is consequently and immediately peopled with spectres! These mental images seem to mix with and become a part of surrounding society and scenes; by which confusion and absurdity the judgment is (for the *instant*) misimpressed, and the patient is rendered irresponsibly insane. This strong delusion is rapidly succeeded by a loss of memory; perhaps, also, there is a brief suspension of consciousness—and all this even while the nerves and muscles of motion, and even the power of *volition*, remain in a comparatively normal condition. The immediate cause of this psychological epilepsy—which, in the phrenological part of man, is analogous to epilepsy in his physiology —may be *fright*, or a kind of panic, suddenly kindling a madness in the feelings, and thrilling the imagination with frenzy.

A PAINFUL ILLUSTRATION OF THIS AFFECTION.

On the 29th of April, 1869, a young man, named Winnemore, was indicted by the grand jury in Philadelphia, Pa., for the murder of Mrs. Magilton, an elderly lady resident of that city, who was a Spiritualist and a medium, and had, "while under influence," drawn a variety of indescribably strange pictures. These unearthly pictures exercised an effect upon Winnemore's imagination analogous to the horrifying nerve-insanity manifested in the paroxysmal crises of hydrophobia. Concerning this example of spectremadness, the lucid and humane testimony of Dr. Isaac Ray, at one time Superintendent of the Insane Asylum in Providence, R.I., is in point: "Winnemore had been in the habit of visiting the deceased, occasionally, their common belief in spiritualism having led to the acquaintance, and on this occasion, going into the house as usual, he found her dead—murdered. . . . . Whether from hereditary predisposition or not," writes the doctor, "it is obvious that the prisoner was born with a nervous system strongly inclined to morbid manifestations. One of these, which actually made its appearance at a very early period, was epilepsy, which of all the forms of cerebral disorder stands among the gravest. Coincident with this, either as a direct effect, or a collateral result of the original nervous defect, there appeared in childhood instances of unconsciousness, which, pathologically considered, may be affiliated to somnambulism and catalepsy. And these continued to occur through the latter years of his life, though not perhaps in so well-marked a form. It could hardly have been expected that his intellectual operations would entirely escape from the influence of this abnormal condition of the nervous system. Hence his distaste for exact and practical knowledge requiring continuous attention and effort, and his fondness of reverie and dreamy speculation, which needed neither discipline nor preparation. This trait strengthened with advancing years, until his whole intellectual life became little better than a dream, in which the inward and the outward, the real and the imaginary, were inextricably mingled and confused. . . . If the deed was committed under the influence of his disease —supposing the charge to have been true—we are necessarily led to inquire what particular phase of it was present. No one supposes that his mind was generally so impaired as to be incapable of discerning right from wrong, of knowing that murder is forbidden both by human and divine law, or of controlling the feeblest impulses of passion. The act could not have sprung from such a condition as that. Neither is there any ground for the supposition that he was under the dominion of that blind fury, so frequently exhibited by epileptics immediately before or after a fit; or that his mind was overpowered by apprehensions of danger, or a sense of persecution and outrage from persons, real or imaginary, around him. Neither of these phases of the disease had he ever exhibited, and though it is not impossible, perhaps, that the latter occurred on this occasion for the first time, there is not the slightest reason to believe that such was the fact.

"We then come to the only other epileptic condition in which the act could have happened—that of utter unconsciousness—and though we have no direct evidence respecting it, neither are we met by any circumstance of the case that would render it impossible. He had been in this state more than once before, and it was one of its incidents that he had no idea whatever of what he thought or did while in them. It appears that the woman was fond of *making pictures* of a peculiar kind, and he declared that it affected him *very strangely and painfully to look at them*, insomuch that when they were exhibited in court during the trial *he begged that they might be removed, for he could not endure the sight!* Coming upon them, suddenly perhaps, as he entered the room, they might have had the effect of inducing one of those abnormal conditions of mind in which his acts were beyond the reach of consciousness or proper will. To a person of his very susceptible nervous organization, already the subject of many morbid manifestations, such an event might not have been impossible. True, the supposition borders on the marvellous; but we must bear in mind that Winnemore manifested a class of phenomena confessedly curious and obscure."

Humanity pleads nobly and scientifically through the mind and pen of Dr. Isaac Ray; but inasmuch as neither law nor religion, in their inquisitions and decrees, act logically from the humanitarian and just principles which they both strenuously inculcate; so the hand of capital punishment was not stayed, and young Winnemore was executed on the 29th of August, to the very last moment persisting in declaring himself innocent.

It was my impression during the trial, and time has since brought me ample confirmation, that young Winnemore was a victim of emotional *spectrephobia*—a kind of mental unconscious and uncontrollable self-psychology—which suddenly misleads the unsuspecting judgment; excites the imagination to the most rapid elaboration and energetic projection of erroneous objects, persons, and scenes, frequently resulting in horrible motives, and may develop tragical conduct. Especially is this true where the sexual system, under the sway of misdirected conjugal love, has disturbed and deranged the life-currents, in the sympathetic ganglia, using as a fulcrum the medulla oblongata.

WITNESSES MISLED BY APPEARANCES.

There is a stubborn difficulty standing in the very threshold of mental derangements, which makes a just and humane judgment, from the evidence and symptoms relatively developed, an almost impossibility. This uncertainty itself should forever abolish every form of capital punishment, and convert every prison into an asylum. I allude to the difficulty of righteously judging the interior psychological conditions, the concealed insane temptations, the uncontrollable impulses, the lunatic impressions and murderous motives, which, like unsubstantial, tantalizing ghosts, and incessantly haunting spectres, are liable to mislead the reason and demoralize the conduct of all unbalanced and very impressible persons. For example, take the facts as presented by Dr. Ray in the case of young Winnemore: "He was found to be a spare, slim young man, of a decidedly nervous temperament, with a quiet, ingenuous manner, and a cheerful expression. He was disposed to talk, and answered all inquiries freely and fully. His language was free from low, coarse expressions, and indicated some degree of intellectual culture. He showed a little carelessness of dress, and a certain kind of untidiness very characteristic of some classes of the insane."

Spiritualism has evolved and made familiar a class of perfectly healthy and useful phenomena, by and through temperaments as impressible as Winnemore's —nothing less than *actual* spiritual intercourse, by the psychological method *—and it is rational to conclude that, at times, he was in a true state of this form of mediumship.

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* See description of this form of mediumship in the author's work, *Present Age and Inner Life.*

But spiritualists generally are religious, not scientific investigators. Hence they may often fail in justice and judgment where justice and judgment are most needed. Thus they (some of them) charitably explained Winnemore's crime on the ground that he was mediumistically "under control" of some evil, individualized intelligence!

The Harmonial philosophy teaches my mind and the world to derive very widely different conclusions from the case of Winnemore—namely, that, although he was fitfully and emotionally mediumistic, and was sometimes adequately susceptible to complete psychological intercourse with spirits; yet the facts in his case fill me with sorrow; because I am made to realize that practical intercourse with the citizens of the other world is yet *rarely* enjoyed; that, if the prisoner had in reality been under the "control" of any person from beyond death, the horrible deed of murder, or the commission of any other crime, would have been an absolute impossibility. Believe me: the police and philanthropic arrangements for the prevention of crime, and for the care and curing of the great army of criminals and unfortunates constantly marching from earth, are infinitely more perfect and effective in the Summerland than is even yet foreshadowed in best terrestrial institutions. But, according to some non-scientific receivers of mediumistic phenomena, it would seem that at least *half* of earth's criminals and libertines are but insensible and involuntary "mediums" for the gratification of vindictive and lustful characters now in "the spirit-world;" who, in spite of every divine law and moral and social restraint there known, and therefore without permission, but inspired independently and unrestrainedly by their own evil passions and wills, "take possession" of impressible persons on earth, and thus satiate for the time their selfish and diabolical propensities.

Let the word go round and round the globe, that when "mediumistic phenomena" are better understood, and when intercourse with the inhabitants of Summerland shall have become less rare than at present—though we have *more* of it in this age than was ever before enjoyed—then will the reign of peace and truth begin on earth, and then to enlightened Spiritualists the infinite

> "God will make divinely real
> The highest forms of their ideal."

Return once more to the emotional spectrephobia which suddenly overcame Winnemore. In order to obtain a just judgment of the disturbing causes at work in his physical and mental organization, we will quote something concerning his history and habits:

"It appeared that the prisoner began to suffer from epilepsy at two or three years of age, and continued so to suffer until he was ten or eleven years old. Evidence respecting his disease subsequent to that period was entirely wanting, except that on his way to court one day, in the course of the trial, he had a fit. It appeared, too, that when seven years old he had a fall on the head, described as being a very serious one, and now indicated by a scar. The witnesses who testified to his having fits said he would sometimes have thirty or forty in a day. Of late years, his brother said, he professed to be able to see the dead as plainly as he saw the living. At times he imagined himself to be an Indian chief, and would talk the Indian language. The language of the witness would seem to imply that this sort of clairvoyance was paroxysmal, because 'when I thought he was himself,' he said, 'I would ask him about it, and he would know nothing of it.' He also professed to be able to know what was going on miles away. His sister stated that at times during the last eight or ten months, 'he acted very foolish,' 'would make motions with his hands, and talk strangely,' and that she was afraid to be alone with him. To another witness he seemed to talk very incoherently, saying, among other things, that he saw spirits about him the size of a pin's head. His mother and elder sister both testified to strange manifestations during the last few months. The former said, 'he would laugh, jerk about, make queer faces.' 'He would dance around the room like an Indian.' 'Sometimes his eye looked very vacant, sometimes very glassy.' 'I often felt afraid of him.' The sister said 'he would make peculiar grimaces, and twist his fingers in a peculiar manner.' 'I sometimes feared he would do me harm.' Others spoke of his being in an unconscious state half an hour at a time; and others of his being very absent-minded. It appeared that he had made two attempts, at least, upon his own life, and that an uncle had committed suicide."

The mediumship here manifested is mixed, disorderly, and unreliable. It might have been "real" one moment and "false" the next; and yet, owing to his peculiar mental susceptibilities, no "righteous judge" could have held him to a full measure of responsibility. Those exasperating *pictures* exerted a maddening effect upon him. They inverted his reasoning faculties.

About two years ago a man was arrested in one of the streets of Boston for suddenly knocking down a stranger who was innocently walking in an opposite direction. The prisoner explained in the police court that "he had passed the stranger several times in the street, and each time he felt an irresistible impulse to assault him with sudden violence, "*because he had such a villanous look in his eyes!*" The gentlemanly and really well-educated prisoner, who had not been before suspected of the least insanity, testified that the stranger had never done him any harm, and that he could plead no other excuse for his violent conduct. My explanation is that the prisoner was afflicted with spectrephobia—a predisposition to sudden frenzy the moment he should encounter a certain expression of "eyes," which may have unspeakably exasperated his mother for months before his birth—an insanity in two or more of the sympathetic ganglia located within the cranium.

INCITING CAUSES OF SPECTREPHOBIA.

Harmless types of spectrephobia will induce a moment's delirium; but this may not be beyond the will-power of the patient. Unexpected opening of a door will bring an attack; the approach of a stranger, or the sudden appearance of some unusual object or circumstance. Women and girls are far more liable to these sensations than men and boys. Affectionate persons of either sex are more susceptible to the subjective spectres than persons merely intellectual and muscular. Women and men, with the predisposition and temperaments described, easily become "bewitched." Which means that minds so constituted have the faculty of imagining and elaborating an active "enemy" out of the repulsive looks and acts of some disagreeable neighbor or stranger.

During puberty, pregnancy, or by some great disturbance in the conjugal system, including a derangement in the physiological state of the reproductive organs, the liability to spectrephobia is very great. It presents many of the psychological and mental phenomena of genuine mediumship. If the patient be acquainted with mediumship, and has been long desiring some such experience, his or her developments will resemble "spirit-control" close enough to "deceive the very elect." If an orthodox religionist, the patient's manifestation may involve an assumption of Paul's mission. But among the merely ignorant and superstitious, the patient becomes horribly (self) "bewitched" by the imaginary machinations of persons yet in the flesh. Nothing is seemingly more impossible, while in fact nothing is more probable and easy, than the involuntary formation of images by the mind, and a projection of such creations into its own immediate magnetic atmosphere.

An illustration of spectrephobia was recently developed in case of a young man named James M. Benson, who shot himself through the head while suffering from despondency and misfortune. He had been married but a few months when the young couple removed to Elgin, Illinois, intending to make it their future home. Benson obtained employment in the watch factory, but, on account of poor health and want of means, was obliged to return East in the hope that a change of climate would restore him. They returned to Albany, N. Y., about seven weeks since; since which time Benson had been very despondent, expressing a fear that he was going to die, and also grieving over the thought that he was a burden to his wife's friends.

On the person of the suicide was found a letter (given herewith in his own words, dated May 1, 1871) containing conclusive evidence that his mental disease was spectro-insanity. Be it observed that his spectres were composed of persons yet living in this world. He mentally caused his shop-mates and recent acquaintances to appear* *in the cars*, and to act with reference to himself in the capacity of detectives and assassins; and what is still more wonderful, he compelled these imaginary persons to talk, to whisper, and to mix themselves naturally with the *real* events and the *actual* scenes of his journey. The full names of persons now living in Elgin, or elsewhere, are here omitted for obvious reasons.

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* This marvellous power in the human mind is greatly enhanced after death; then it can project itself, in the form and dress of any person desired, and so impress the vision of a medium.

THE SICK MAN'S LETTER.

"I, Myron J. Benson, and wife Sophia, left Elgin, Illinois, for home, Albany. Got to Chicago and waited till five o'clock; then we took our passage on board the Michigan Southern and Lake Shore R. R., with sleeping car, and went to Cleveland all night; there——we went to Erie; there we was molested in *the most hideous manner;* a number of persons connected with the Elgin Watch Company followed us, and at Erie they began to devel us in the most rude manner; first they sent two young-looking women to tempt us; then they sent another young woman with a child in her arms to tempt us; that did not work, then they sent a lot of rough men, one, as it appeared with a revolver in his hand, and the others followed on after him with a valese with vituals in it, and as they went past they made as though they would shoot me or us both, and I felt so weak I had to scream for help, and I said in the name of love help me, for I felt I was a great sinner, and that they were trying me soul & Boddy; then they went back about the middle of the car, and there they went to eating what they had in their valise; the conductor of the ex. train that leaves Chicago at five o'clock, knows who the men was, and G—— S——, of the Elgin Watch Factory, who works for F—— G——, on the Balance Job, knows who the parties were, for he came and spied me out and shook hands with me; I told him

I was out of helth, and I was going East to recruit my helth; I told him I did not know but I was going to have the consumption. He said he hoped I would pick up and get better when I got home; then he left me, and in the evening, about eight or nine o'clock, an oldish man with a long cloak came and walked past us twice, and one time sat down back of us for a few minutes, and each time he went past us he half-cocked his revolver; I distinctly heard the clicks of the deadly weapon, and I thought it was either B. W. R——, or Mr. A——, connected with the Elgin Watch Factory; and this is my testimony; so should I be killed, this is a true statement; I pray the Almighty God to forgive my sins, and I pray also for them who have used me so shameful and ungodly, and in the world to come I hope to meet them again."

In some countries it would to-day be firmly believed that those Elgin watchmakers are first-class wizards—that they can bewitch persons just as scientifically as they can manufacture undeviating chronomoters—but, happily, especially for us of the spiritualistic fraternity, the "days of witchcraft have departed," and the light of science and truth shines divinely in its stead.

In the foregoing case it is supposable that had Mr. Benson possessed more personal combativeness—more self-defence and resistance by organization—those intrusive and insulting companions, developed by his spectrephobia, might have led him suddenly to murder some unoffending fellow-traveller. This possibility opens the door for judicial kindness and charitable views toward criminals; and especially in our treatment of the victims of inherited disease and emotional insanity.

Inequalities in human character, situation, and experience are natural and unavoidable, because the system of Nature is founded upon a progressive series of degrees, making a universal level impossible and undesirable; and yet, in our laws for the treatment of criminals and the cure of crime, we must to the fullest extent recognize the universal principle of Love, which gives an essential equality of existence to everything human.

MIRAGE MADNESS PRODUCED BY REFLEX ACTION IN THE ATMOSPHERE.

The last chapter brings our subject to another important phase of mental experience.

Neophytes in Spiritualism, like most novices in any other mysterious field of investigation, are first naturally misled by their senses. It matters not much whether the senses be external or interior. Unless they be strictly disciplined, by habits of close discrimination, their possessor will often err, both as regards the nature and significance of things spiritual, and also as to their precise location and relations. My meaning will become plainer in the sequel.

During the past twelve years I have received many letters from intelligent and fair-minded individuals affirming, most positively and conclusively, that they had been visited—while they (the writers) were in a mediumized state or in partial clairvoyance—by persons residing at a great distance, and yet of this world; among whom it was asserted that *I* had frequently appeared and had at such times made divers important verbal communications. In nearly every instance the writer insisted upon the literalness of the entire transaction, and only wrote to me simply to ascertain whether "in my ordinary condition" I had retained any confirmatory recollection. By "literalness" I mean that each correspondent accepted unquestioningly the conviction that my spirit had as a personality left my body and actually made the visitations and communications which he or she had received and experienced.

In replying to these correspondents I unqualifiedly insisted upon an *alibi;* in short, that such "doubleness" and personal spiritual journeyings could not possibly occur.[*] But in no instance did I succeed in impressing conviction contrary to the original impression. Here and now I affirm that if such minds would "drink deeper" at the ever-flowing fountain of spiritual knowledge, the cause of psychological truth would make more healthful progress, and many noble-minded individuals would be saved from scores of impracticable theories. Brain-cells, like woody ravines, have "echoes."

The learned Dr. Wigan, in his essay on the duality of the brain, says: "I knew a very intelligent and amiable man who had the power of placing before his eyes *himself*, and often laughed heartily at his *double*, who always seemed to laugh in his turn." This was long a subject of amusement and joke, but the result was lamentable. He became gradually convinced that he was haunted by himself, or (to violate grammar for the sake of expressing the idea) his self. The other self would argue with him pertinaciously, and to his great mortification sometimes refute him, which, as he was very proud of his logical powers, humiliated him exceedingly. He was eccentric, but was never placed in confinement, or subjected to the slightest restraint. At length, worn out by the annoyance, he deliberately determined not to enter on another year of existence; paid all his debts, wrapped up in separate papers the amount of the weekly demands, waited, pistol in hand, the night of the 31st of December, and as the clock struck twelve fired it into his mouth.

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[*] The philosophical reasons for this statement the reader may find in "Death and the After Life," also inferentially in parts of this volume.

"To this class," says another, "we may well refer those strange confessions made by some who have been accused of witchcraft. They have persistently declared that they held commerce with the devil, and by his instrumentality had been guilty of the crimes ascribed to them." But in the Harmonial Philosophy we have an explanation for the manifestation of a "double" which does not involve the duality of the brain, notwithstanding the incidental truth of Dr. Wigan's theory.

What explanation? In answer I remind the reader that both the clairvoyant and the seeing medium are subject to "optical illusions," like persons in the ordinary state using their material senses.*

Of the perception of a "double," there are two rational explanations; which, taken together, to my understanding cover the entire ground occupied by these phenomena. And I make this assertion after a long and intimate acquaintance with the great variety of facts evolved.

The first explanation, lucid and simple as truth always is, is this: There are at all times living, in both worlds, persons who resemble each other in stature, in deportment, in expression, and in general aspect—a sufficient similarity to mislead the judgment of very close observers. In common society such mistakes are often remarkable. Even in court, under the most solemn oath, witnesses will "identify" an individual; but subsequent months or years bring to the light the "mistaken identity;" which, simply because of a close likeness and resemblance to the real criminal, has resulted in the imprisonment and legal murder of *the wrong man.*

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* In my own case, as is elsewhere written, I have made mistakes in fixing the location of things, in certain clairvoyant observations, which I have promptly acknowledged and profited by in behalf of spiritual science.

Now if this *can* happen in the realm of the physical senses, what law of mentality shall prevent a similar mistake in the sphere of the spiritual senses? An emphasis of great weight can be added to this question by reminding the reader that, in this life, the spiritual senses are less used and, therefore, less capable of accurate discriminations than the material senses, which are exactly adapted to this world.

The human mind and heart can be easily disturbed and deranged by "optical illusions." And why? Because the senses preside over the impressions which the outer world transmits to the interior. The feelings, the propensities, the impulses, the judgment, and the volition are impressed, rightly or erroneously, exactly in accordance with the condition and capability of the individual's senses. Insane hospitals contain very deplorable examples of sorrow and wretchedness brought about in the first instance by some hallucination, or illusion, or delusion, received through the physical senses, by which the reason was unbalanced and the affections pushed to the verge of disaster.

What is the second explanation? This explanation is less obvious, and will therefore be accepted with more uncertainty. Clairvoyants and mediums do not generally know that there are "doubles" in the atmosphere of a room, or perhaps in the air without, upon the principle of reflection, by which shadows are made to appear as *palpable and material* as are the original substances themselves. Spirits are often thus seen to occupy all the spaces in a public hall or private apartment. A spirit will seem to rush or dash through a door or solid wall; he will gesture, appear in any imaginable characteristic costume, converse with the medium, make passes magnetically; then, like a flash of light, he will suddenly vanish and merge into the boundless omnipresent spirit world.

Having carefully investigated this fascinating department of Spiritualism, I hereby testify that the transmundane inhabitants, through millions of leagues of airy space, can either photograph themselves or telegraph their thoughts. They can not only thus bring themselves into our immediate material respirable atmosphere, and thus *seem* to be personally in our very presence, but they can also *duplicate* themselves, and can multiply and "double" themselves so many times, that a medium would be impressed to believe that the *same* person (Benjamin Franklin, for example) was absolutely present in person at twenty or more circles, and in as many different cities at one and the same time. The medium *sees the fact!* "Is not that enough," asks the superficial investigator? Whereupon he forthwith "resolves" to doubt nothing again; and thus he becomes "receptive," and capacious enough in credulity to accept testimony undiluted by doubts of scepticism.

Let us now look a moment at this principle of "reflection." In the first place I remark that some localities are far superior to others. Springfield, Massachusetts, is better than Hartford, Connecticut; Boston and Lynn and Salem give better spiritual "doubles" and reflections than New York, Utica, or Buffalo; Philadelphia develops effects more distinct and attractive than Chicago; New Orleans is superior to Washington for the development of these phenomena; St. Louis gave the effects far finer than either Milwaukee, St. Paul, or San Francisco. We find in certain cities and towns a larger experience in mediumistic observations than in localities less favorable to the production of effects. These effects are the refraction and reflection of celestial objects and scenes. Spirits standing on high eminences can look and impart themselves earthward by reflection.

Unequal amounts of the universal etherium—which is a sort of mirror-like unparticled magnetism, filling space down to the fields and flowers upon the earth's surface—unequal amounts of this fluid produce unequal numbers of images. The laws of the spiritual universe may be in part known through knowledge of what is exhibited by corresponding laws in the material system. Rays of spiritual light are refracted (*i.e.* bent, or broken) by passing from an upper and rarer to a lower or denser stratum of atmosphere. In higher belts of the air the angle of reflection is greater and more perfect than in strata more gross and nearer the earth. Different degrees of etherium in the earth's atmosphere produce different representations of the same objects, persons, or scenes. Inverted spirits were frequently seen by Swedenborg, and described by him as wicked and depraved; but a closer study of the principle of reflection would have improved his diagnosis and record. If the white light be poured in (*i.e.* the vibration of a known solar force) upon the angles of refraction, the distant objects, and the very distant spirits also, will cast their images upon the vision of the seer, causing him to affirm that what he perceives is close at hand, and absolutely substantial to the touch. Duplicates of both scenes and persons are developed by an immutable law. The atmosphere, bear in mind, is a compound of unparticled mirrors. Sometimes these reflectors exhibit their spectral morgana to the physical senses. Grotesque pictures are triplicated in magnificent parallelograms, and splendid diorama of trans-terrestrial scenes, included within the proper angle, move obedient through the bending skies. Of course no reflection of objects can occur unless the objects themselves be really in existence; but they may be duplicated and triplicated and multiplied many times, and each reflection will appear to be as *real* and as substantial as the other.

Many sensative mediumistic minds, enough frantic with experiences, mystery, and bewilderment of visions to impress their friends with a suspicion of their sanity, might have been, as many may now be, saved great sorrow and mortification by practical knowledge of the facts under consideration. The magic mirror of the spiritual universe is illuminated with the white light shed abroad by the sun visible in the firmament of the Summerland. Aërial pictures float around us continually. Houses, cities, inhabited groves, broad fields, horses, dogs, cats, birds, fowls, all kinds of trees and animals, seas, lakes, oceans, vessels, naval fights, battles on land—all these things, belonging only to earth, or to some neighboring planet no more advanced than our own, are often cast up into the spiritual atmosphere (into the etherium), and being seen are frequently described correctly by fair-minded novices in mediumship, and sometimes even by seers, long in use of their perceptions, *as veritable scenes in the spirit world.**

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* An example of this species of mirage-vision is recorded in the Primitive History (see twelfth chapter of Revelations by John) in these words: "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil,

If John had been acquainted with the *causes* of "double," his revelations would have perplexed few persons, and been fruitless of commentaries.

Moved by the law of undulation or vibration, the reflected spirits and their attending scenery will begin to move slowly, then to rapidly increase their locomotion until they look like infatuated gymnasts and revolving dervishes; they sometimes seem to run headlong together, to dash energetically into each other with frantic gestures; then, in a moment, the spirit persons, together with all the objects in the scene about them, seem to come to a dead halt. All the structures immediately seem to become immobile as terra firma, undisturbed and loaded with imperturbable gravity. And then, as quick as thought, all may be started into grotesque and dancing commotion; perhaps they will separate into parallel lines; or they may run together and suddenly dissolve into apparent nothingness.*

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and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

* Swedenborg recorded in his *spiritual Diary*, 12th Oct., 1748, that he witnessed *the whole world of spirits fly before the powerful presence of a single angel!* He says, "I remarked to him that the *spirits would fly*, as it was perceived that they could not stand against his sphere, which accordingly happened, for the spirits removed themselves to a distance, that they might get without his sphere, or place themselves within its outer border, as they were not evil. Hence it may appear that one infant, or one angel, can *drive away* myriads of spirits, nay, *the whole world of spirits*, for they cannot sustain the

These are wholly automatic manifestations—the involuntary and absolutely unavoidable phenomena of the etherium in the atmosphere of the universe.

If you understand the laws of reflection and refraction in the material, these strange manifestations in the upper air will not strike you either as impossible or mysterious, and you will be saved from many contradictions and absurdities developed by seers and mediums in Spiritualism. Not only this, but better still: you will not be made insane by the supposition that "the other world is just like this;" you will not have visions of "fighting spirits;" you will not believe that you can vacate your physical temple and that another person may enter and control it; nor that every time you "dream a dream," or see a vision, that you are certainly dreaming a reality and seeing what is literally in the spirit world. "A sound mind in a sound body" is an aim worthy the best marksman. Correct impressions at the foundation, and correct reasoning from such reliable basis, is certain to bring "bodily ease and mental tranquillity."

Such sanity is the surest passport to realms of happiness in the Summerland.

sphere of mutual love," etc. The true harmonial philosopher will judge such visions in the light of mental laws and manifestations better known in this epoch.

MENTAL SUFFERING CAUSED BY EVIL SUBJECTIVE CONDITIONS.

It is my profound impression that seven-tenths of human suffering need not be—may be systematically overcome, can be mastered by science and personal practical common sense, and thus be utterly prevented, while the remaining *three-tenths are incidental to this life*, inevitable in the present stage of human growth, and cannot therefore be successfully avoided by individual effort. Hence, as you perceive, my guns are all trained upon the seven-tenths of avoidable human wretchedness; and it is possible that, however well-aimed and benevolently meant, some balls may strike and seriously "hurt the feelings" of persons who may chance to be too near the line of battle; in which case, if their wounds be not too severe and exasperating, I shall expect all such spectators to hasten to "the right side," and aid me to crown with victory this great war, now raging between "the flesh and the spirit."

When a man is nervously erratic, crazy in his ganglia (as highly sensitive horses and dogs are when frightened), or when man is mentally mad under the demon wizard, Alcohol, which fires his blood and loads his brain with the "smoke of torment"—then he thinks that he distinctly *sees devils in everything.** Infernal imps look fiercely out of the eyes of his best-known friend. He must look through his own conditions.

All his subjective visions are as external and material, are as real and as palpably objective, as are the material objects and the real furniture of his room. With prodigious bodily exertions, he resists the approach of the infernal imps which seem to dance and to grin at him from the backs of chairs, from the mantlepiece, from the protruding corners of picture-frames, from the posts of his bedstead, and from the faces of most familiar neighbors, who may be in his presence, performing kindly offices in his behalf. He meets your healthy scepticism with "the positive evidence of his bodily senses!" You philosophically see that his reasoning is correct, but his impressions are erroneous; so, in vain, you attempt to convince him that he is mistaken, and that he has nothing to fear.

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* Cerebral (or brain-cell madness)—an infirmity hereditarily derived, deposited by and in the sympathetic ganglia, in a germ-state, susceptible to incubation and capable of tragical excesses—was illustrated sadly enough in the case of Edgar A. Poe, who, a few months before his death, wrote as follows: "The agonies which I have lately endured have passed my soul through fire. Henceforth I am strong. This those who love me shall know as well as those who have so relentlessly sought to ruin me. I have absolutely *no* pleasure in the stimulants in which I sometimes so madly indulge. It has not been in the pursuit of pleasure that I have perilled life and reputation and reason; it has been in the desperate attempt to escape from torturing memories—memories of wrong and injustice, and imputed dishonor; from a sense of insupportable loneliness and a dread of some strange impending doom."

Swedenborg accepted the testimony of the man under alcoholic insanity as literal and reliable. A few spiritualists, in both Europe and America, also believe that the alcohol-maniac is really a "medium for seeing" the depraved beings who rush down or up, before their prostrate affinity.* What folly is greater than propounding and accepting a superficial and absurd theory in order to save yourself the mental labor required to adequately and scientifically explain a phenomenon?

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* Than Swedenborg, never was honest man more misled by an erroneous theory. He was a correct reasoner, but from impressions exceedingly erroneous. In his *Memorabilia*, he says:

"There are with every man at least *two evil spirits*, and *two angels;* by means of the evil spirits man has communication with hell; and by means of the angels with heaven; *without such communication with both, it would be impossible for man to live a moment.* Thus every man is in some society of infernals, which he is entirely ignorant of. . . . The man who has not lived in the good of charity, and does not suffer himself to be led by the Lord, is one of the infernals, and after death becomes also a devil."

There is an infallible rule which will apply here, namely: "As a man thinketh, so *is* he." Hence, every person, medium or not, who believes this erroneous theory expounded by Swedenborg, is continually liable to have corresponding subjective experiences.

Look now at what is well established in "Human Magnetism." Two minds may be made to feel, and think, and act as ONE. A sweet community of sensation binds together both operator and subject. What the positive mind thinks, the negative brain of the subject also thinks; what the former tastes, the latter tastes as perfectly; "when a man is in the mesmeric sleep, the operator has but to excite the organ which leads to dream-life; if it be desired to show him somebody in distress, the operator has but to touch the organ of benevolence; if veneration be excited, he will perhaps fancy that he is in church; if the organ of philoprogenitiveness be touched, and the subject be a lady, she will perhaps fancy that she has an imaginary baby, and will begin to nurse it with the greatest care. Dream-life is a reversal of the waking state. In the former state, objects excite ideas; in the latter, ideas place objects before the consciousness."

The principle at bottom is this: Man's voluntary cerebral powers have (or may have) positive magnetic control over his involuntary cerebellum; insomuch that, if the mind be active and persistent, and inclined to interior meditation, and keenly alive to its own sensations and workings, it can elaborate its own desires, and its own perversities, into apparently *objective realities.* An English physician puts on record this illustrative testimony: "In my early days as a medical student having seen and tried successfully some experiments in mesmerism, and lying awake one night at home, I resolved to attempt, by my will, to form a definite image in the dark room. After a little deliberation, I fixed upon the figure of a monkey, and as this would be a dark object, further pictured him with a red coat. The figure would thus be distinctive and unmistakable. And I now exerted my will to form it visibly. Before very long, the image of my mental picture gradually emerged from the darkness, *and grew into a distinct object.* I now tried to disperse it without effect. The thing of my own creation still stared at me, though I covered my eyes with clothes. The mind was probably fatigued by the creative process, and *I became alarmed.* Ultimately I fell asleep from exhaustion.

In anthropological researches, no mind can be too cautious. It is a dangerous mistake (a mistake too often made in these days) to accept a diseased condition of either mind or body as propitious and promotive of genuine mediumship. Perfect bodily health is always demanded; a self-honest mentality, and a harmonious impressibility to things interior. Any state less healthy, and less attractive to good and truth, is productive of self-deceptions and innumerable perplexities.

In evidence,

READ THE FOLLOWING LETTER:

MR. DAVIS—*Dear Sir:* For two years I have been impressed to pen a few lines to you, asking your opinion concerning my strange condition, spiritually.

Three years ago last December, I was called from my bed by the spirit of my departed husband, and from that time to this, I have found no rest day or night. I am like Swedenborg, hearing and seeing all classes of minds, which seem to be intent on following me everywhere I go, singing, making speeches, cursing, blackguarding, fighting against developing mediums in their own families, and others fighting these from me. . . . I sometimes feel that I shall become *a raving maniac!* Can you see for me any change for the better, or see any way for me to get any release? If so, will you write to me soon? I feel so *distressed* that I cannot describe my feelings. *My health is and has been very poor for many years.*

I shall await an answer with some hope. I know you will excuse my poor writing, for I can hardly say that I am sane upon anything.*

Yours, in love of truth,
E. C. W.

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* For this suffering lady, and for all others who suffer psychologically, argument is only an aggravation. "The evidence of their senses" (spiritual senses, possibly) is enough for them; not for a moment suspecting that *every sense* is liable to mis-impressions; by which the judgment (as perfectly logical as your own) is nevertheless sadly deceived. "A Psychological Institute," with just provisions for the various states of genuine mediumship, is urgently demanded for patients of this class.

My answer to this letter was decidedly adverse to her fixed conviction that she was "a medium for seeing and hearing spirits." Who could by any eloquence persuade her that her spirits were involuntary and unconscious elaborations of her own subjective diseases, and long-indulged mental conflicts? For many years her bodily condition "had been poor." Yet she could give this *essential fact* no emphasis, no place of importance, in explaining to herself her mental sufferings.

Many theoretical spiritualists, unfortunately, make no wiser discriminations. "All are mediums," is the ill-starred motto upon too many minds. As well might one say—"All are poets"—"all are musicians;" although it is not denied that every person may be so developed, and will be in the fulness of time.

Misled by an erroneous and perplexing theory, many true-minded, yet unphilosophical, individuals encourage proceedings in others that tend to overthrow bodily harmony and mental health.

Reliable counsel to all minds who have worked their subjective evil conditions outwardly into objective evil spirits, which "will not down," even at the bidding of their creator, is this: Turn your back socially and spiritually upon your past; read not another book, or newspaper, treating upon the subjects which have long occupied your thoughts; put your hand to the plow of Progression, and look not back, but drive directly and steadily forward; help yourself, and very soon the loving and good will gladly help you. Pray to the Father and Mother, and every day carry your prayer straight out into worthy deeds; do good works of benevolence every day; forget and turn from your own past speedily—press forward! forward!!

METHODISTIC MADNESS CONTRASTED WITH SPIRITUALISTIC SANITY.

A METHODISTIC camp-meeting is exceedingly favorable to the "development of mediums" for manifesting many varieties of bio-mental and psycho-physical phenomena.

Spiritualists know by absolute demonstration the immense power of mental sympathy. Under the right external conditions, and when one positive mind is sympathetically on precisely the same plane with a congregation of impressible men and women, then the positive person (a minister, for example) can impress with marvellous distinctness his own thoughts, sentiments, and emotions upon every negative imagination within the sphere of his personal influence.

The world is under deepest obligations to Spiritualism for testing and demonstrating the reality of unchangeable magnetic and psychological laws. But no Spiritualist may expect the world's acknowledgment. It was Coleridge who said:

> "It seems a story, from the world of spirits,
> When any man obtains that which he merits,
> Or any merits that which he obtains."

A Methodistic camp-meeting is nothing but an immense "Spiritual circle," adapted to the excitation and elimination of spiritual manifestations. In such a gathering, consequently, there is manifested more or less *a real spiritual power!* It is not all temporary insanity, not all mere spontaneous fanaticism—however disorderly and repulsive the scene may be to the tranquil mind—for there are hosts of persons in the Summerland, who, emancipated from outward organizations, and no longer hampered with the oppressive gravitations of flesh, gladly and energetically bestow their combined sympathetic influence upon these and all other great congregations of earthly minds.

DANGER OF GREAT EXCITEMENTS.

But the fact that spirits do actually coöperate with earnest seekers "after religion," is no justification for the institution of these camp and circle excitements. The psychologized person is in danger of insanity. The law which enables one mind magnetically to affect and control another, in this world, is identical with the principle of intercourse between inhabitants of heaven and earth. Spiritualism is rapidly educating mankind in all these celestial mysteries. The productive and controlling law is plain to the enlightened comprehension. But it must not be transgressed. Any long-continued unusual moral and intellectual excitement tends to develop nervous frenzy in men, and cataleptic insensibility in women.

Methodists are orthodox and superstitious Spiritualists; on the other hand, Spiritualists are reformatory and philosophical Methodists. They are analogously and correspondingly delighted with spiritual "circles," "love-feasts," declamatory "eloquence," and wonderful "manifestations." What the Spiritualist calls the mediumistic "trance state" the Methodist calls "receiving the power." The Spiritualist recognizes the "presence of a spirit" when a Methodist recognizes "the grace of God." "The outpouring of the Holy Spirit," in a Methodist medium, while lying insensible upon the ground or floor, or while in ecstasies, shouting, "I have found peace," "I have found Jesus," etc., is analogous to, and is exactly the *same* thing as, that which is experienced by the Spiritualist medium when moved to "speak in many tongues," or while (externally unconscious) expressing the exalted sentiments and poetic delights imparted by enthusiastic "spirits and angels," who were once our earthly acquaintances, friends, neighbors, brothers, and sisters! One principle, one universal essence, one grand baptismal experience, lives and governs in every sincere religious excitement, manifestation, and development. Water immediately assumes the shape of the various vessels into which it is poured; so does the *one* fundamental essence, connecting man with the spiritual universe, take the shape of each mind into which it flows and accumulates.

HOW RELIGIOUS MANIA IS DEVELOPED.

But observe now a few alarming and startling analogies—horrible likenesses between fanatical psychological religious excitements and the manifestations in a mad-house—resemblances which all denominations of excitable religionists would do well to heed.

Emotional insanity is developed by over-excitement of the social and moral faculties. In a camp-meeting you will observe unmistakable mad-house exhibitions! Brain organs of the most positive minds send out zoether,* a kind of nerve-aura, an atmosphere of "psychic" potency—which touches, penetrates, kindles, and inflames similar organs in persons more passive and sensative. What follows? Men of mediumistic temperaments immediately enter a state of vehement ecstasy; and women in delicate nervous condition either drop into a trance, or become wild and tearful with imaginary agony. In certain wards of a certain asylum for the insane—especially in the bedlamite department—I have recently witnessed conditions and manifestations, in an exaggerated form of expression and violence, distinctly and conclusively *identical* with physical and mental exhibitions evolved by extreme religious excitements! Prodigious frenzy and hopeless wretchedness, or else uncontrollable shouts of joy, pervade the hysterical and hypochondriacal participators. Tears stream down the cheeks of muscularly healthy and vitally strong men, who uncontrollably shriek and wail and profane and howl; and upon the countenances of women great agony is depicted; irresistible vocal expressions of wild thoughts and burning emotions; or, perhaps, the luminous face, the glowing eye, and the sudden loss of consciousness, as in perfect catalepsy.

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* This term, I think, was introduced by Hudson Tuttle, in his noble work on "Nature."

The red-hot, wild, energetic *shout* of one powerfully-organized madman is enough to alarm and fire with sudden frenzy a hundred susceptible brains! For this reason certain fine organizations cannot safely attend a camp-meeting; nor can such persons safely mingle with and beneficially nurse the insane. A powerful psychologist, especially when acting in the capacity of a preacher in the hell-and-devil churches of orthodoxy, can excite *doubts* and *fears* and horrible *imaginations* in persons who are naturally rational and ordinarily self-possessed.

Brain strikes brain, however far apart, through vibration of the omniprevalent etherium, by which human mind is bonded to human mind throughout the wide universe; and the legitimate sensation and effects are corresponding and inevitably manifested in the world. Thus a powerful brain battery, operating through a powerful physical organization, giving terrible pictures of hell's rolling billows, of the despairing groans of the damned, of God's flaming vengeance, of the unutterable torment of relatives who died without Jesus—all this, operating upon a mental law as fixed as truth itself, will infallibly excite the sensative subject-brain, will exhaust the "zoether" of the voluntary self-governing faculties, will cataleptically impregnate the sympathetic ganglia, will unconsciously multiply the very cerebral frenzy it feeds upon, will overthrow the powers of the muscular system, will spread like an inflammatory contagion from one to another, will develop hopelessness and exhaustion, terror and hysteria, insanity and suicide! Words spring like cannon balls out of the crazy brain; and they have force to demolish every mark they hit. Sometimes words are like living "serpents with venomous stings," especially when the words are projected from the mouths of madmen, or angry women, or revival preachers, shot out into the heated atmosphere of unventilated rooms, or into the zomatic vapors which poison the respirable air in over-thronged meeting-houses.

The moral is: Human life and human hearts are profoundly earnest, even when taken in their lightest moments, and the struggle for diurnal existence is too serious and too incessantly intense, to be trifled with by indulging in any unnecessary sensationalisms, either in politics or religion. And the moral laws of the eternally just Father and Mother will hold unpardonably responsible every person and every sect who violates the sovereign principles of harmony.

INSANITY CAUSED BY HORRIBLE SUPERSTITIONS.

SPIRITUALISM, not as a religion, but as a manifestation of human life and immortality—bringing to the world a new science of mind and a new philosophy of the universe—is entitled to highest rank among mankind's impersonal benefactors.

Of all known manifestations vouchsafed to man, we regard those demonstrating the absolute contact, by magnetic cerebro vibrations and co-incidental sympathy, between mind and mind, however wide asunder, as of the highest importance to the advancement of mental knowledge and universal human health.

In earliest ages the ignorant inhabitants, like the uneducated of our own day, in many countries, attributed all mysterious diseases, fits, paroxysms, maniacal violence, etc., to the direct action of some overmastering evil intelligence. The doctrine of devils, infernal genii, fallen angels, magicians, wizards, witches, etc., can be traced to no other origin. History is overloaded with examples which I need not here quote. But Spiritualism with its phenomena comes to relieve the world—yea, to save mankind, if they will be saved —from the horrible superstitions which have been incorporated into theology, and are taught every Sunday from pulpits and in the Sabbath schools of Christendom.

Destitute of knowledge of spiritual laws, operative incessantly in the brain and nerves of human nature, who can wonder that mankind institute imaginative explanations of mysterious phenomena.

For illustration take some curious and horrible superstitions which prevail to-day in certain mountainous districts beyond the Atlantic. Says a correspondent: The inhabitants of the villages of the Vosges, except those who by reason of their position in the lower parts of the mountains and their almost utter seclusion from the rays of the sun, are cretins, are a hardy people, possessing much common sense in all things into which a suspicion of the supernatural does not enter, but as soon as there is even *a hint of this* they lose all courage, even in the best of times, and give way to the play of their fancy with utter *abandon*. And one cannot wonder at this, for the entire aspect of nature about their *habitat* is fitted to produce such a state of mind. Everything about them—the frightful chasms, the torn and ragged cliffs, the hoary woods sometimes inclined almost at right angles with the sea level, the motionless cataclysm, the silent, eternal nightmare—suggest only anger and malediction. No wonder that amid scenes like these the devil should be worshipped even more than

God, since the devil *must* be placated and God is to these people a good being, but one far removed. The roar of the cataract tumbling hundreds of feet from the overhanging rocks amid the dank and aromatic forests; the soughing of the wind at nightfall, and the moon bursting in full splendor over the summit of some far-off crag without warning, and suddenly overwhelming gorse and gully with its strange light, fill the day and night with possibilities of superstition and horror which need only some material distress, some abrupt breaking in of influence from the outer world, to make them spring into life with maddening vigor, and set the whole people into an agony of fear. To these people the woods are at all times filled with goblins and fairies, as is often the case in metal-producing regions. Cobalt and nickel are to them not metals, but demons whom they half fear and yet half hope to see, for there are many stories of how gnomes have suddenly started from the earth and conferred not only wealth, but even supernatural powers on those who have been bold enough to wait and receive them.

DEMONS IN DOGS AND WOLVES.

Inhabitants of the village of Pas-sur-Mont, among the Vosges, not many months ago, furnished a visitor with a thrilling example of superstition concerning the doctrine of malign possession. He describes a cretin of the extreme type thus: "His mouth, always open and full of saliva, shows teeth which are going to decay. His chest is narrow, his back curved, and his breath asthmatic. One sees, indeed, arms and legs, but his limbs are short, misshaped, lean, stiff, without power and without utility; the knees are thick and inclined inward, and the feet are flat. The large head droops listlessly on the breast, the belly resembles a bag, and the integuments are loose. The loathsome, idiotic creature hears not, speaks not, and only now and then utters a hoarse, wild, inarticulate sound. At first one thinks this being is a gigantic polyp, something in horrid imitation of a man, for it scarcely moves. It creeps with the painful heaviness of a sloth—a living hatred, a curse, a cretin. This is, of course, as the cretin appears in his most aggravated type. There are beings who possess all this hideousness conjoined with sufficient intelligence to work and even plot to accomplish their ends."

The superstitious people, impressed with some of the psychological phenomena made familiar by Spiritualism, but without knowledge of the laws of mental contact, start and maintain theories to the effect that some of these cretins possess the power of leaving their bodies and appearing in the form of dogs and wolves, in black cats, and in yet other shapes still more dreadful to encounter among the dark ravines of the mountains. There was a startling story of one Jean Pigeot, who lived in a wretched hut on the mountain-side, believed to be a vampire in league with the devil, and some went so far as to assert that Jean was the veritable prince of darkness himself. Epileptic fits, and almost every attack of nightmare, they attributed to the machinations of Jean Pigeot, *i.e.*, the devil, in the shape of a wolf! The writer, quoted, relates how one day a poor woman's child had been mysteriously snatched from its bed by a wolf, terribly gnawed, and instantly killed. At once both priest and inhabitants declared that the old cretin, Jean, was the vampire and devil that did it. "I was so disgusted," said the visitor, "that I rose from my chair, seized my hat and walking-stick and started down the road. I had scarcely gone a rod before abruptly turning an angle in the path I came upon a crowd of villagers who were wailing, cursing, crossing themselves, and altogether acting in a manner that would have been ludicrous, had it not been distressing. The centre of the group was poor Dame Vambroche, and in her arms was all that was left of her child. Its head and face were frightfully torn and lacerated in such a way as showed that some wild beast had been at work with it. While I was examining the baby, suddenly one of the crowd cried out, '*Viola le loup!*' and turning quickly I saw two wolves turn the corner of a neighboring cottage, look at us a moment with wild eyes, and then run at the top of their speed down the road and disappear in the dense woods.

"Evidently there was some cause to fear the natural, if not the supernatural, and together with the rest of the party I ran to the cottage near which we had seen the wolves. The door had been pushed open, and on entering a most ghastly sight met our eyes, for there, sitting in the high-backed chair from which he had hardly moved without help for a year, sat the gray-haired father of Jacques Mallais, stone dead, yet with staring eyes which seemed even now to be regarding some inevitable horror. His throat had been bitten through and through by the snap of the wolf's hungry jaws. Jacques sat quietly down by his father, and the rest, respecting his grief, left him alone with his dead.

"Night had come on, and the terrified people met on the green in front of the church. All the children were there, for no mother dared to leave her little ones alone. I shall never forget how those poor creatures huddled there under the shadow of the church and spoke in whispers of the horrible work which had been done that day. All agreed that Jean Pigeot was the cause of the misery, and that he was a were-wolf, for it was long since a wolf—a real wolf—had entered the village. They believed that Pigeot, in common with many of the loathsome wretches called cretins, had the power of turning himself into a wolf and preying on men. The legend which told of such dread power was so old that it would be sacrilege to doubt it; one remembered how his mother had told him of a were-wolf that had attacked her little brother in his bed, and would have killed him had not her father cut his throat with a hunting-knife, and how the throat would not bleed, and how the wolf, looking at him with human hatred in its eyes, had bounded through the open window and disappeared in the woods. Her father had said that he knew by the eyes of the wolf that it was an old hag who lived halfway down the mountains, and was in league with the devil. And he found out afterward that it was she; for he saw her in the woods one day afterward with her throat all bound up because he had cut it.

"I tried to calm them, but what was the use? The priest sat there with his head buried in his hands and muttering prayers; the mayor was more frightened than any of the others, and, because I disbelieved in the stories and told the people they were wrong in giving way to such folly, they regarded me with suspicion; and I made up my mind that the best thing I could do, for the present at least, was to hold my tongue." This narrative fully illustrates the effect of mis-impressions.

A MIND MISLED BY ITS REASONINGS.

According to our philosophy, it will be recollected, all incorrect reasoning from correct premises, like all correct reasoning from incorrect premises, is a productive and fertile cause of insanity. Intellectual hallucinations, together with all aberrations and perversions of the feelings, precede and promote many states of sickness. Every person may be considered as insane who insists upon adopting an erroneous impression *as a truth* to be acted upon. If, for example, a medium adopts the theory as truth that he can, as an organized spirit and individualized mind, rise out of his physical organization and travel like a celestial personage to any part of the universe; then, as a logical conclusion, he also adopts the theory as truth that the individualized mind of any other person can bodily enter his organism, make manifestations through it, operate its visceral organs, eat and drink and gratify passion, and subsequently vacate it and return to its own place whenever such mind so wills. Now to *act* upon this theory, the person is constrained to *manifest what* he or she *supposes to be* the ruling characteristics and propensities of the imagined controlling mind. Thus a venerable lady in the asylum for the insane believes herself to be another: that is, she is either the present Queen of England on a tour of pleasure and observation in America, or else she is the wife of the existing President of the United States; and she receives visitors, deports herself majestically, and acts logically and consistently with her erroneous impression.

The truth which lies at the foundation of such insanity is the truth of psychology—the power of one mentality to affect another—by which the *positive will* controls the *passive mind*, causing it to reason erroneously from correct impressions, and compelling the weaker will to assume another character, to the temporary exclusion and forgetfulness of its own, and thus personify that which is *pro tempore* paramount in the imagination.

To separate the chaff from the wheat, in the sphere of such mysterious mental manifestations, is a part of the work of Spiritualism.

WHAT IS TAUGHT BY REASON.

True science will teach mankind to believe that individual man in this world is compounded of spirit and body; united into *one* organization, by many golden links, in a connected chain of animating and energizing elements. These elements are not embodied independently of the physical organs until after death.

It is philosophically true that the hands and feet, the arms and legs, the different organs and nerves, and muscles of the body, come out of corresponding spiritual principles or parts, which latter, however, do not take upon themselves independent analogous parts until after the physical structures are of no further use, or until by any means whatever the spiritual elements have been absolutely and finally eliminated from the material parts which they have elaborated.

Man's body and brain in this world are *one*, practically speaking—one with his soul and spirit. Man is not *two* complete individualities in one. He is only *one* complete individuality; yet "double" in all *his parts*, principles, and powers. His spirit is free and boundless in contemplating and identifying itself with the infinite principles of Eternity; but it, or he—the internal man—goes not bodily forth, does not travel away independently of the material vehicle, until the final dissolution of partnership is accomplished; then *he comes* not again back into his rejected organs—looks not back after taking hold of Progression's plow, but goes forward to the realization of those truths, the sublime glimmerings of which made this life at once tolerable and beautiful.

The superstition of man's spirit-power to leave his body is hurtful, because it is productive of mental unsoundness, and because scientifically it is not true. The man who profoundly believes this error, is liable to conduct himself erroneously and insanely. He may fancy *himself* to be "somebody else;" or, perchance, that the imagined "somebody else" has a superior right to, and a complete "possession of his physical organism." His unduly excited thinking faculties may reason logically and unanswerably from such erroneous impressions; whereby his feelings and passions may be abnormally influenced, and seek expression through violent misdirections and insane acts from the tremendous energies of his self-asserting Will.

There is no safety in an absurdity! The moment you admit the existence of a personal devil, in order to explain the origin and continuance of evil among men, that same moment you depart from the infallible paths of sanity in your reasonings concerning the *causes* of ignorance, transgression, misery, and crime. Even so the effect of an error in your reasonings concerning spirit manifestations will run throughout and vitiate your thinkings and decisions regarding all analogous phenomena. To my mind it is impossible to exaggerate the painfulness of the injuries which one radical error can propagate in the imagination. It is infinitely beneficial to the moral faculties to impress them with the fair image of eternal truth; for they contemplate with joy and gratitude the rock-foundations of that which is perfect and unchangeable.

FALSE THEORIES AND FALSE PRACTICES.

For example, the erroneous theory advocated by some Spiritualists, derived from what *seems* to be truth, that man's natural body is nothing but a temporary covering of a corresponding spiritual body, itself fully organized and independent, having eternally pre-existed, has brought forth a harvest of unwholesome fruit in the form of theories, charitably explanatory of many valueless manifestations made in the dark. Thus a correspondent in the leading organ of Spiritualism in America,* with an undoubted desire to discover truth, in the love of good to all men, testifies and explains in these words: "I have attended some of the séances of the Davenports, the Allen boy and the Ellis girl; and I incline to the opinion that *their spirit-hands were used*

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* See *Banner of Light*, issue August 5th, 1871, under the caption "Dark Séances." It is not here intimated that this correspondent expresses the convictions of the proprietors or editors of this long-established and perfectly faithful journal. They generously publish many theories and speculations in which probably they individually take no special interest.

by invisible intelligences in the performance of some of the mysterious feats! Take one case, where the Allen boy was held by a man sitting by his side, on the back of whose head some paint had been rubbed. He said a hand was repeatedly placed upon his head, while those of the boy could not have been there; but, on examination, paint of the same kind was found upon the inside of the boy's hand. Now, if it was the *spirit-hand* of the boy (as I believe) that was extended to pat the man upon his head, it will be seen at once that, when withdrawn into the physical, the paint it [*the spirit-hand*] received from the head must be left upon the corresponding surface of the *physical hand.* I cannot understand this hypothesis as touching the question of honesty on the part of the mediums, as they are probably unconscious of the manner in which they are used. This is evidently the case in very many of the manifestations through them."

The principle of explanation here adopted, which is scientifically and philosophically impossible, if advocated as a truth, might be adduced in argument by every criminal lawyer, to account for another man's watch or purse being found in the pocket of his unfortunate client. The spirit-hand of his client was unconsciously made to take the pocketbook, and put it into his spiritual pocket; and then, when his client was made to re-enter his physical body, the purse that was put into the pocket of his spiritual coat *struck through*, and thus made its appearance in his corresponding physical coat pocket!

The hurtful absurdity here complained of lies in the very *seed* of the original error in the process of reasoning. How often must men be told that "facts," so-called, are frequently no facts at all? For thousands of years mankind believed the world to be a stationary body. Why? Because of the *apparent* "facts" which they thought sufficiently demonstrative to convince every man of sense. The testimony of your favorite medium—your chosen oracle—is not conclusive. The best and most gifted may be mistaken; just as clairvoyants sometimes err in both perception and judgment.* So that, in the honest pursuit of truth, each mind must employ its own immortal reason, arrive conscientiously and thoughtfully at its own conclusions, and be prepared not only to "give a reason for the hope within," but also to accept that regal responsibility which is inseparable from personality and conduct.

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* There are some facts illustrative of this statement in the author's history as a clairvoyant, which he has put on record in *Gt. Har.*, vol. iii., also in the *Magic Staff*, and it is believed that his capacity is not yet exhausted in this direction!

POPULAR MADNESS DEVELOPED BY MODERN MEDIUMS.

Modern spiritual intercourse is treated very severely by both physicians and metaphysicians. Intelligent men, who pass current in respectable society, who are supposed to be firm Bible-believers, and first-class theoretical Christians, pretend to think that "all this" is nothing more than a manifestation of a natural law hitherto unknown!

These learned gentlemen last Sunday quoted the passage, "There is nothing new under the sun." And during the past week they have affirmed that spiritual manifestations occur in accordance with some "unknown" (i.e. *new*), or as yet undiscovered, law of nature. Next Sunday they may enlighten their own minds, and promote biblical knowledge in the families and congregations, by reading (in the *past* tense, remember) how the visionary John saw "a *new* heaven and *new* earth;" then they will read the words spoken by the angel of the Apocalypse, "Behold, I make all things *new!*" And then these same "influential gentlemen" will continue to assert that "there *is* nothing *new* under the sun"!

These dogmatic and opinionated scholars of profound inconsistency are well aware that, in every branch of art, in every department of science, in the vortex of each natural law, and from the bosom of every old, eternal principle, something *new* is being continually evolved by investigators, for the world's universal advancement.

If the Apocalyptic angel ever used the startling language just quoted, he must have been endowed with a tongue, which he could not have used without a mouth, with which mouth he could have made no sound without a pulmonary structure, by which to inhale and expel the common air—in short, the particular "angel," whom John said he "saw," must have been organized substantially and identically like John himself, or like human beings in general; and he must have been brave, too, and fearless of the profound wisdom and infallible sayings of Solomon—quite a revolutionary celestial reformer, not to say shockingly "opposed" to the Old Testament—otherwise he would not have dared to inaugurate the startling idea of "a *new* heaven and a *new* earth;" breaking up the good old straightforward, established order of things by making "all things *new*," thus unduly exciting the hopes and astounding the imaginations of attentive believers.

The methods and experiences of modern mediums, I here freely admit, do not seem to be remarkably *new.* Does it not seem that Spiritualism is simply a revival of the same old, very *old* experience, of which (to say nothing of other sacred histories) the Old and New Testaments convey many faithful reports? Bible angels are wonderfully like American angels! They personally and palpably appeared to seers. They looked like beings who were once human and earth-dwellers. They were self-possessed, and acted like intelligent men and women, only in a spiritual state. And thus, in accordance with the principles of divine government, the ancient mediums held methodical intercourse with their celestial visitors. Scientifically overthrow the fundamental explanations of prevailing spiritual phenomena, and you effectually melt away all the foundations of miracles, and all the astounding attestations of the divine origin of old-time Christianity. The spiritual laws of man's interior constitution do not change; like the astronomical laws, they remain forever immutable; so that all spiritual experience must be essentially the same.

It must be acknowledged that the "madness" developed among men by the modern "method" is not more striking than the madness that was manifested by the ancients against their contemporary seers and mediums. It is in very truth impossible to draw a line of demarcation between the "new" and the "old;" neither with respect to the *method*, nor as to the *nature* of these extraordinary and the ancient experiences. In order to show the perfection of this parallel—that the Past and the Present are Brother and Sister—the author of "Plain Guide" summoned the following instances, with chapter and verse:

A LOOK INTO THE ANCIENT MIRROR.

In the Mosaic account it is said the Lord walked and was seen in the garden of Eden. Gen. iii. 8.

An angel tells the abandoned Hagar where to find water to save herself and boy. Gen. xxi. 17.

An angel guides in the choice of Isaac's wife. Gen. xxiv. 7.

Jacob has a vision of a ladder on which angels descend and ascend, and he is afraid. Jacob wrestles with an angel; is touched, smote on the thigh, thrown to the ground, lamed; asks the spirit's name, gets no definite answer. Gen. xxxii.

Terrible manifestations—the plagues of Egypt, ending with the slaughter of all the first-born infants. Ex. vii. to xii.

Miriam sings and plays by inspiration. Ex. xiv.

Physical demonstration on Mount Sinai. Ex. xix.

The mediums, Aaron and Miriam, grow jealous of Moses. Num. xii. 2.

Balaam's ass speaks, and sees an angel. Num. xxii.

Balaam becomes a trance medium, with his eyes open. Num. xxiv.

Jericho falls by invisible power. Josh. vi.

An angel cooks cakes and a kid for Gideon. Judg. vi. 21.

Samson is trained under angel direction. Judg. xiii.

The child Samuel is inspired. 1 Sam. iii.

The ark of Israel becomes dangerous to the Philistines. 1 Sam. v. 6.

Samuel becomes clairvoyant, and tells Saul of his lost asses. 1 Sam. ix.

David's harp allays the evil spirit of Saul. 1 Sam. xvi.

Saul goes to the medium of Endor, and meets the spirit of Samuel. 1 Sam. xxviii.

Elijah touched and fed by an angel. 1 Kings xvi.

Elisha makes an axe swim. 2 Kings vi.

The heavens open, and spirit-hosts are beheld by Elisha. 2 Kings vi.

The shadow on the dial of Ahaz turned back ten degrees by Isaiah. 2 Kings xx.

Eliphaz sees a spirit. Job iv.

Jeremiah accuses the Lord of deceiving him. Jer. xx.

Ezekiel eats a spirit-book; he hears great noises. Ezek. ii.

Is made to shave his head. Ezek. v.

Angel saves Shadrach, etc., from the fiery furnace. Dan. iii.

A voice warns Nebuchadnezzar. Dan. iv. 31.

Spirit-writing and spirit-hand on the wall. Dan. v.

Daniel entranced, thrown on the ground, is touched; the men quake. Dan. ix.

An angel comes to Mary. Matt. i.

Angels sing over Bethlehem. Luke iii.

Jesus can call legions of angels. Matt. xxvi.

Mighty miracles of humanity are done by Jesus. Matt. xi. 5.

Awful manifestations take place at the crucifixion. Matt. xxvii.

An angel rolls away the stone. Matt. xxviii.

The spirit-Christ reappears first to Mary Magdalene, the medium out of whom he had cast seven demons. Matt. xxviii.

The mediums of Pentecost speak in tongues, and startling manifestations shake the whole place. Acts ii.

Zacharias made dumb, and writes. Luke i.

Saul hears the spirit-voice of Jesus; is smote from his horse; blind for three days. Acts ix.

Peter and Cornelius telegraph to each other. Acts x.

The apostles are attended with signs and wonders. Mark xvi. 10.

An angel preaches the everlasting gospel. Rev. xiv. 6.

Paul exhorts the Corinthian circles to preserve harmony. 1 Cor. xiv.

Reasoning from the foregoing instances—which are in strict accordance with modern mediums and their manifestations—the author quoted arrives at this conclusion: "That all mortals have within themselves the elements of mediumship to commune with the spirit-world; are more or less in communication with the spirits in and out of the form, and measurably influenced by them, either for good or ill, whether they are conscious of it or not; and the influences, manifestations, impressions, and communications they receive, will in a measure, if not entirely, correspond with the moral plane mortals occupy, the affections that predominate, and the life they lead; and hence the need of a true life in order to attain a true, harmonic *Spiritualism.*"

But now I will proceed to notice the perversions and abuses of mediumship; which tend to generate unhealthy excitements, and mental confusion, and insanity.

PERTURBATIONS PRODUCED BY INVERTED MEDIUMSHIP.

Let me not be misapprehended. What I have written and published in the *Fountain*, and what I shall print in this book, was and is designed to promote and universalize, not to discourage and circumscribe, healthy and natural intercourse between the inhabitants of the two worlds.* It is but once in several succeeding historical epochs that the heavens are very widely and invitationally opened to the people of this rudimental land; then the Infinite Providence brings the right men and the right women, the right boys and the right girls, to the front rank of vital agitation and general progress; and then, too, as two antagonizing principles must co-exist and co-operate at the same time, so also does Providence send to the front those very men and women who are to be overwhelmed in the midst of their conservative opposition. He presses into the battle the very enemies who ought to be destroyed by the loyal army of Progressive Principles.

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* The author's volume issued last year, "The Fountain, with Jets of New Meanings," contains two chapters which excited unnecessary *alarm* on the one hand, and a considerable illogical *resistance* on the other; while among the great body of thoughtful Spiritualists, it discharged the functions of a good physician. Spiritualism by its friends is esteemed as an all-embracing religion; holding everything and enfolding everybody; and yet the author was reported (by a few of the same class of friends) to have "departed from Spiritualism." As if a fraction could exclude the comprehensive whole! The senseless logic employed is justly characterized by the following religious anecdote: "Father Ballou," said an elderly Universalist, who had for twenty years delightedly attended his preaching, "in your sermon to-day I got the idea that you thought everybody was to be saved—them Orthodox fellows as well as we Universalists. Did ye mean that?" "Certainly," was the reply; "that's our leading principle." "Well," was the disappointed rejoinder, "it never struck me so before; I thought it was the Universalists alone who were to be saved—them who had some faith in the doctrine."

The exquisitely sensative mental condition necessary for the reception of spiritual evidences, and the general ignorance of the laws controlling such conditions, is the chief reason why so many persons have reaped from the experience far more confusion than happiness.

Let a prejudiced stranger witness, for the first time, the actions of a pantomimic medium—especially when under the psychological control of some rough Indian, or discordant spirit, and certain it is that such stranger would promptly and conclusively whisper, "*He is mad!*" Elsewhere it will be, as it has been, shown that the perversions and transgressions of the conditions and laws of mediumship will account for, and does in reality completely explain all those wretched manifestations known under various alarming epithets, in themselves horribly repulsive, such as "witchcraft," "necromancy," "demonism," "Satanic possession," "evil spell," "deviltry;" nothing but appropriate names for the *in-*

versions and *abuses* of the exalted conditions and beautiful laws of human contact with the Summerland.

Beelzebub is not a misnomer for the personification of that *incubus* which an abuse of mediumship is certain to evolve from the elements, and to erect upon the suffering bosom and bewildered brain of the offender. "Hell" is the naturally-adopted term for the discordant conditions and the sufferings developed; and "devil" is not a very unjust description of the involuntary manifestations of the victim.

Spiritualism, however, cannot be justly charged with having originated "hell," "devil," "satan," or "insanity." If memory be not treacherous, methinks I can recall these terms from a period somewhat over twenty-five years, which is the age given to modern manifestations. Insane asylums, unhappily, date farther back in the history of human sorrow and misery.

Persons predisposed to mental maladies, develop insanity under whatever excitement may happen to take full possession of their affections; such, for example, as religion, love, money, property, speculation, war, ambition. These causes incubate the germs of lunacy.

But I do not wish to avoid the full force of the fact, that *some* topics of human interest are more exciting, and far more fertile of insanity than others; for example: money* is chargeable with more insanity than metaphysics; *religion* is, in this respect, far more productive than either law or medicine; *love* has swept into the lunatic asylums thousands, while broken friendship was conveying thither but one; and yet, who is enough unjust and unreasonable, or rather, who is enough *insane* to argue thence that wealth, love, religion, etc., are essentially "Satanic," and should be peremptorily and forever abolished?

There are prominent individuals in every community who assert, without qualification, that "every medium is insane." Do not these influential persons know that it is a conspicuous symptom of genuine insanity when the critic *fancies himself sound*, and his best neighbors lunatics? Little reason, but much time-serving egotism, is required to denounce an opponent as "possessed of the devil." Prejudiced minds are necessarily unbalanced, and therefore unjust, because they are to the same extent ignorant and opinionated.

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* Suppose a man's god, when written with a capital G, was by everybody seen to be "GOLD." Imagine what such a mind would say to another man whose spirit had recently been touched by heavenly influences. "You are insane," said a money-worshipping father to his son who had just openly accepted Spiritualism. "Quite likely," was the reply, "honesty, benevolence, and the free expression of religious convictions have come to index insanity, while hypocrisy, sailing on with the popular current, close-fisted, pinching penuriousness, and downright dishonesty are considered proofs of sanity."

"Various signs," says an authority, "are observed as indicative of the lunacy of Spiritualists. We have an anecdote in illustration. In Niles, N. Y., a kind friend, named James Beegle, for some time had been subject to powerful spiritual influences, but they were always of a harmless, though sometimes of an *eccentric* character. Mr. Beegle was never ruffled in temper. He would endure the most pharisaic batteries of abuse, and smile as placidly as the moon at the bark of a juvenile cur. A violent opponent once pounced on him and exerted his fury in endeavoring to excite Mr. B.'s anger. But the brother remained perfectly calm and unmoved. His opponent at last left in rage, and was afterward heard to say that Beegle must have gone insane, for he was unable to make him *mad*.

"Two instances occurred in Oswego county, N. Y. A young man became developed as a writing-medium, and was strongly influenced to write communications to some sceptical friends. But his parents opposed him with such violence, he was deeply grieved, and at last grew excited. His enthusiasm to discharge his duty, and his determination, in spite of all opposition, was taken for insanity. We knew a young lady in Pennsylvania who was sent to an insane asylum for no other reason than that she persisted in exercising the gift of spirit-mediumship. Her friends assumed she was insane because she was a medium, while she was regarded as perfectly rational and intelligent on all other topics.

"A woman in Hastings, N. Y., went out in the public highway and began such an unearthly howling, a large company of neighbors soon assembled to learn the cause. She flung her arms aloft, and shrieked the awful intelligence that her son was lost, lost! And how? He had attended spiritual circles, and became interested! The poor, honest, ignorant mother believed him ruined for time and eternity, and for a season she was wild, hopeless, and thought to be insane, and Spiritualism was charged with the responsibility. Now, in all cases like these, it is evident the responsibility belongs to orthodox ignorance, error, and superstition, and nothing but a belief in Spiritualism can prevent such lamentable results."

It is not worth our time or space to compile the hundreds of cases of downright madness caused by the religious teachings of Calvinism, and other branches of popular orthodox theology, by which persons, whose organizations naturally predisposing them to insanity, were suddenly bereft of reason, induced to destroy their children to save them from unutterable misery in an everlasting hell, and then impelled to commit self-murder in the indescribable agony of despair. Nothing is more intolerable to a kind and noble mind than this orthodox monster, called religion, which ministers thrust between heaven and mankind. And yet the absolutely orthodox Milton advocated Spiritualism, in language faithful to the sublime reality, thus:

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep;
> All these with ceaseless praise his works behold,
> Both day and night. How often from the steep
> Of echoing hill or thicket have we heard
> Celestial voices to the midnight air,
> Sole or responsive each to other's note,
> Singing their great Creator. Oft in bands,
> While they keep watch or nightly rounding walk,
> With heavenly touch of instrumental sounds,
> In full harmonic number joined, their songs
> Divide the night, and lift our thoughts to heaven."

In the first volume of the "Harmonia," and especially in the *Harbinger of Health*, you can find the author's impressions concerning the causes and treatment of disease, the fundamental principles involved, and this infallible law: That constitutional disturbances in the organism obtain *local* expression by and through the *weakest place;* in accordance with which local development the disturbance presents *special symptoms* and is, consequently, baptized by the medical profession with a *special name*, very hard to pronounce. In other words: If you would find a fox's hole, give him chase and he will run to it. The local development of any disease is proof positive that *that spot* is the weakest point in the body. If, then, the brain is quickest affected, *your* judgment, not mine, should decide the full import of the fact!

PERVERSIONS AND TRANSGRESSIONS.

The finer a fabric the more carefully should it be handled. Ordinary treatment will not do for an extraordinary subject. Spiritual mediumship, like the fair and beautiful ideas embodied in our philosophy, yield substantial strength and happiness when justly cultivated and rightly used. A person of sound understanding, and of great natural strength of mind, is constitutionally safe where a person of feeble volition and timid temperament is in danger.

This safety on the one hand, and this danger on the other, is attributable to the individual qualification, and not to the subject. There is neither in mediumship nor in spiritualism aught that should develop either nervous or mental disorders. If any such effects accrue, then *the person*, not the state or the subject, should be held responsible. Abuses and perversions creep into every exalted sphere of human interest; and the celestial flower-like loveliness and exquisite delicacy of spiritual intercourse, cannot claim exemption.

Let us, for example, harmoniously organize our existence and activities for one round of twenty-four hours, in this latitude. Let us devote the first seven hours to *sleep;* the next hour to the appropriation of wholesome foods and drinks; the succeeding seven hours we will dedicate to *labor*, either physical or mental; the next hour we will consume with our congenial associates in feeding the hunger of our healthy bodies; the remaining seven hours we will appropriate to social interchange, refined recreations, bodily amusements, and the missionary good that we can do; the additional hour, which completes the harmonious circle of twenty-four, we divide into minutes and distribute equally among and between the others.

Now, if my impressions be valid, any and every infringement of this just division and consumption of time is attended with more or less disease, mental maladies, social insanities, injustice, discontent, madness, crimes, and wretchedness. If one sleeps four hours and another eight; if one works twelve hours and another two; if one recreates and socializes ten hours and another but three, or not at all; you observe immediately the unjustifiable discrepancies, the inevitable transgressions, the consequent injustice, and the wretched discords of the general humanity!

Our Sunday laws hold one-seventh of the time "sacred" to physical rest and spiritual activity. It is no part of my place to disturb this very wise and delightful inspiration derived from the seers and lawmakers of our wonderful past. But why do all Christians concur so irreligiously in the disruption and violation of the secular hours which all have in their possession each time the globe revolves? Seven hours sacred to sleep; seven hours sacred to work; seven hours sacred to play; two hours in each twenty-four sacred to eating the bread and drinking the wine of both temporal and everlasting life. And every seventh day sacred to spiritual activities; to growth in principles which are infinite and eternal! Why not regard as "sacred" all the hours of every day? Do you suppose that insanity would afflict the inhabitants with these just and righteous ways? Disease and sorrow would cease!

What, then, causes the world's great sorrows and insanities? Answer comes: Abuses, perversions, transgressions, miseducation, misappropriation, misdevelopment. There is no class, no people, no community, that is wholly free from these crimes and correlative insanities. By ascertaining the *right use* of anything we naturally learn *when* and *how* that thing is *abused*.

Let us apply this rule to mediumship; and briefly—

1. It is right to acquire a definite and exact knowl-

edge of a future personal life. But it is an abuse of the beautiful world we now inhabit to treat the present life indifferently, just as we *endure* that which we deem both inferior and unavoidable—an unpardonable outrage, which the early and fanatical followers of every religion generally commit.

2. It is right to come into contact and communication with individual citizens of the adjoining world. But it is an abuse of your private right of self-government to surrender yourself, contrary to your intuitions and best judgment, to the will and judgment of another—an outrage of which all early followers in every religion are unblushingly guilty.

3. It is right to uniformly regard all loving, high and celestial personages with feelings of profound love and veneration. But it is an abuse of the love and truth, and of the inborn spirituality of your own nature, to transfer all your admiration to and confer all your reverence upon, special individual citizens of the Summerland—an outrage, which has characterized the conduct of the first apostles and early disciples of every religion under the sun.

4. It is right to cultivate temperamental impressibility and receptivity to the fine influences that cometh down from on high. But it is an abuse of impressibility to employ it, or attempt to employ your susceptibili-

ties, for purposes purely personal and selfish—an outrage, which has degraded the supporters and mortified the believers of every known form of religion in its mediumistic stage of development.

5. It is right to think and meditate often and profoundly upon things spiritual and heavenly. But it is an abuse to keep your mind concentrated upon the subject so steadily and so protractedly that "you *cannot* think of anything else," even when you would change the subject—an outrage, which has produced more religious monomaniacs in Christendom than any other one cause except the horrible *fear* engendered in sincere minds by the preaching of infinite wrath and the eternal miseries of an orthodox hell.

6. It is right to exercise the functions of mediumship for the conversion of honest sceptics, and for the progressive elimination of truth. But it is an abuse to depend upon mediumship for your own social, intellectual, and spiritual fertility and development—an outrage against the fixed laws of subjective spirit-culture, which has instituted several "vicarious atonements" and all the other "scape-goats" by which priests have "performed" miracles upon the ignorance of mankind.

7. Lastly: It is right to esteem the populations and the government of the higher world as retaining many of the imperfections and errors primarily derived from

this world; just as in the brain and mind we find represented and in active operation many defects and inharmonies imparted by the physical nerves and organism beneath. But it is an abuse of this truth to attribute the absurdities, extravagances, insanities, and actions of either mediums or mankind to "influences" psychologically showered from individual minds once tenants of human bodies—an outrage and slander upon the character of the other life, which has peopled the human imagination with injurious theories and distracting foibles concerning "devils," "witches," "genii," "malignant intelligences," "demoniacal possession," etc.; from which arise divers sorrows and nightmares innumerable, just as mephitic vapors, emanating from newly-ploughed ground and pestilential swamps, generate negative conditions and spread disease and pain and death among people residing contiguous to districts thus infected.

INSANITY CAUSED BY A BELIEF IN DEMONIAC POSSESSION.

The science of mind cannot advance without receiving and justly acknowledging contributions from the discoveries and developments of modern Spiritualism. What mediums have learned, and especially what they have gradually and reluctantly unlearned, by a long winding chain of exceedingly *hard* experiences and misimpressions, must be recognized and incorporated in the world's new volume on metaphysics.

Mediums have learned by heart, and with much confusion and suffering, the deep meaning embodied in the terms "psychological influence." The self-abnegational state, called by Spiritualists "psychological," begins to educate a medium by misimpressing him; and thus it unhappily often miseducates him concerning his own subjective experiences and conditions.

He learns, or at least he has an opportunity to learn, that self-investigation is next to impossible. The first seemingly undeniable impression is, that the medium,
own proper volition and personality, is *displaced*,
pation of his own body, by the determined in-
complete possession of its organs and parts

by another individualized intelligence. And so honestly believing, because so thoroughly misimpressed, the medium's characteristics and personal presence are totally transformed into a vivid personation of the supposed character in possession. So complete and so instantaneous is this subjective transformation—so faithful is the self-abnegated mind to the conception formed of the occupying intelligence—that even susceptible observers become equally psychologized, and some continue to be long misimpressed with the evidences presented.

The truth at the foundation, is this: *Mind can affect mind.* A firm, compact, resolute mind can easily overwhelm a quiet, mellow, sympathetic mind. Opinionated, dogmatic, positive mentalities override the personal convictions and tyrannize over the private liberties of sensative, gentle, confiding, and passively harmonious mentalities. This, in brief, is the truth, and the whole truth, at the bottom of evil-spirit possession. And it also adequately and conclusively explains all the perplexing manifestations of the witchcraft-phenomena of ancient and modern times.

Mediums are usually plastic-minded, kind-hearted, and passively good-natured; with laudable aspirations to be developed, to become spiritualized, and to render acceptable service to their fellow-men. These are just the conditions essentially requisite for the reception of psychological influences emanating from any source; and this, too, is exactly the mental state for self-abnegating and misimpressing the medium's personal consciousness; all which frequently ultimates in the importation of miseducating testimony to witnesses, and a great blunder as to the lesson intended.

The second effect is this: The medium becomes—because of the accepted loss of his self-possession—irresponsible and automatic, moving and feeling and acting in the character of the (supposed) *pro tempore* occupant of his body. In this mental condition he is self-assertion itself, a king, a Plato, a Jesus, or any other important personage, on whom the misimpressed imagination has been long fixed; and thus begins a series of personifications, and a peculiar arrangement of words, and possibly many entertaining orations, all proceeding from the body and mouth of the medium.

In delineating this state and its manifestations, I do not mean to deny that, sometimes, the medium is *in reality* receiving and imparting impressions from some intelligence outside of himself, and may be in communication with some mind now inhabiting the Summerland.*

To return: The effect of this irresponsible mental state is manifested in a sort of momentary fatalism. The believer, as well as the medium, is inclined to sink into a tranquil indifference—with impassiveness to the influences of industry, wealth, distinction, or praise; being neither glad, nor sorry for anything; disinclination for exertion, without a large grand sense of personal power; meritless, apathetic, and a feeling of being involved in and overwhelmed by the Inevitable and the Unavoidable, a helpless child in the invisible hands of an unknown Destiny. But this effect need not be evolved and need not exist; and it does follow only in cases where the "psychological" influence has dominated the feeling and the will and miseducated the honest judgment, while the true effect is: Personal impressibility to the spiritual presence and thoughts and wishes of visitors from the Summerland. Any other effect is illegitimate and erroneous, and all discordant effects will cease with a truer knowledge of and obedience to the laws of mental contact and control.

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* **For extended description of this state, see *Gt. Har.*, vol. iii.**

THE DOCTRINE OF EVIL POSSESSION.

The manifestations of witchcraft, and the doctrine of evil-spirit possession, is the truth of psychological mediumship twisted and perverted. "Hypochondriacal and epileptic persons," according to the author of the Philosophical Dictionary, "and women laboring under hysterical affections, have always been considered the victims of evil spirits, malignant demons, and divine vengeance. We have seen that this disease was called the sacred disease; and that while the physicians were ignorant, the priests of antiquity obtained everywhere the care and management of such diseases.

"When the symptoms were very complicated, the patient was supposed to be possessed with many demons—a demon of madness, one of luxury, one of avarice, one of obstinacy, one of shortsightedness, one of deafness; and the exorciser could not easily miss finding a demon of foolery created, with another of knavery.

"The Jews expelled devils from the bodies of the possessed by the application of the root barath, and a certain formula of words; our Saviour expelled them by a divine virtue; he communicated that virtue to the Apostles, but it is now greatly impaired.

"A short time since an attempt was made to renew the history of St. Paulin. That saint saw on the roof of a church a poor demoniac, who walked under, or rather upon, this roof or ceiling, with his head below and his feet above, nearly in the manner of a fly. St. Paulin clearly perceived that the man was possessed, and sent several leagues off for some relics of St. Felix of Nola, which were applied to the patient as blisters. The demon who supported the man against the roof instantly fled, and the demoniac fell down upon the pavement.

"We may have doubts about this history, while we preserve the most profound respect for genuine miracles; and we may be permitted to observe, that this is not the way in which we now cure demoniacs. We bleed them, bathe them, and gently relax them by medicine; we apply emollients to them. This is M. Pome's treatment of them; and he has performed more cures than the priests of Isis or Diana, or of any one else who ever wrought by miracles.

"As to demoniacs who say they are possessed merely to gain money, instead of being bathed, they are at present flogged.

"It often happened that the specific gravity of epileptics, whose fibres and muscles withered away, was lighter than water, and that they floated when put into it. A miracle! was instantly exclaimed. It was pronounced that such a person must be a demoniac or a sorcerer; and holy water or the executioner was immediately sent for. It was an unquestionable proof that either the demon had become master of the body of the floating person, or that the latter had voluntarily delivered himself over to the demon. On the first supposition the person was exorcised, on the second he was burnt.

"Thus have we been reasoning and acting for a period of fifteen or sixteen hundred years, and yet we have the effrontery to laugh at the Caffres!

"In 1603, in a small village of Franche-Compté, a woman of quality made her grand-daughter read aloud the lives of the saints in the presence of her parents. This young woman, who was in some respects very well-informed, but ignorant of orthography, substituted the word *histories* for that of *lives* (vies). Her step-mother, who hated her, said to her in a tone of harshness, 'Why don't you read as it is there?' The girl blushed and trembled, but did not venture to say anything; she wished to avoid disclosing which of her companions had interpreted the word upon a false orthography, and prevented her using it. A monk, who was the family confessor, pretended the devil had taught her the word. The girl chose to be silent rather than vindicate herself; her silence was considered as amounting to confession; the Inquisition convicted her of having made a compact with the devil; she was condemned to be burned, because she had a large fortune from her mother, and the confiscated property went by law to the inquisitors. She was the hundred-thousandth victim of the doctrine of demoniacs, persons possessed by devils and exorcisms, and of the real devils who have swayed the world."

Many popular physicians, and great numbers of non-professionals, judging from their ignorant prejudices and early theories, very unjustly decide that mediums are "insane," while the simple truth is, such mediums are sufficiently impressible to be psychological subjects, either for minds in or out of the body.

Let there be diffused among the people a wiser knowledge of the mental laws involved in mediumship. With such knowledge will come juster views concerning insanity, and concerning the various maladies that so cruelly overthrow the temple of human affection.

Persons misjudged to be insane, and others who are really so, may be restored, perfectly and rapidly, free of all drug medications, by the administration of remedial psychology. The disease is intrinsically mental, and it calls for a mental cure. The disturbance, by and through the sympathetic nerves and vital ganglia, affects at once both brain and mind; and, believe me, there is nothing more curative than influences emanating from corresponding sources and principles within a healthy organism.

HEALING THE INSANE BY CHARMS AND INCANTATIONS.

From one point of view the brain is a perfect magnetic reservoir: in this sense, that its energies flow out as positive and negative forces, and distribute themselves in pairs upon the nerves and organs of the body insomuch that digestion, assimilation, and elimination are instigated and controlled by the electricity and magnetism of a spiritual quality, generated among the convolutions of the cerebrum and cerebellum.

Experiments have established the truth of this affirmation. The hypogastric nerve, which conveys the digestive force from the brain, if severed, cannot carry forward the labor of digestion; but if the negative current from a magnetic battery be directed upon it *below* the point of separation, the entire process of digestion will be immediately resumed.

Disturbances in the just equilibrium of the brain-forces, positive and negative, are manifested in the nervous system, and in derangements among the bodily organs, in form and magnitude proportionate to the nature and extent of the original producing causes. Disease, whether mental or physical, therefore, is caused, primarily, by a disturbance of the harmonious and natural balance of cerebro-spiritual and nervo-magnetic forces; and health, both spiritual and material, is a restoration of the lost equilibrium; which can be accomplished by and through an impartation or demagnetization, which means what the unscientific term "charms and incantations of personal magic."

In all eras of human history I observe the clustering absurdities of ignorance festooning these various phenomena. But in this age ignorance is inexcusable. The broad avenues of attractive knowledge are now accessible to every willing mind. Not the poorest need continue ignorant upon the essential facts and principles of human life, manifestations, and destiny.

HOW UNJUST PERSONS AFFECT EACH OTHER.

It is reasonable to believe that impressible persons —whose brain is negatively sensative, and whose nerve-organization is compounded of the most delicate textures—should *experience* what phlegmatic and grossly-organized persons practically know nothing about. The first person I see before me is susceptible to spiritual impressions emanating from individual wills, both terrestrial and celestial; the second person, standing near the first, is iron-clad, and inaccessible to all omniprevalent psychologic forces, and cannot, therefore, understand the other's impressibility to invisible powers. And thus, between these two widely-different and mutually-antagonistic natures, there exists a state of perpetual warfare in feelings, tastes, pursuits, experiences, and destinations.

Now "witchcraft" is the term which superstition gives to effects which a *positive will* can develop upon the nervous system of highly susceptible, exceedingly imaginative, and credulous persons. A negative-minded man or woman, be it remembered, is an "open invitation" to every person inclined to be meddlesome and mischievous. A touch of magnetic mystery, a few manipulations, and a series of unusual actions; simply these few acts are sufficient to strike imaginative minds with paralysis! A misdirected imagination is a terrible force, embosoming destruction.* Apparently strong-minded men have believed themselves "bewitched." Consequently they ate and drank and conducted themselves as if actually "possessed" by some other will and intelligence; while yet there was not a particle of influence exerted beyond the sphere of their own psychologized imaginations. Minds thus constituted are easy subjects for the malign magic of positively-exerted magnetism.

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* Read the chapter in the *Fountain* on the "Imagination as an Educational Force."

Occult science is no science at all. It is only an art practised by some Diakka.* It is the wilful exercise of one person's tyrannous influence invading another individual's private rights; the effects upon the recipient are a temporary derangement of judgment, insanity of feeling, erraticity, and horrible, haunting embodiments by the imagination.

The very atmosphere we breath is saturated and loaded with the live electrified atoms of magnetism! It is incessantly pouring out of myriads of reservoirs located in countless places—some in the Summerland, others in different parts of the earth we inhabit—by which very delicately organized nervous systems are more or less constantly affected and disturbed. It becomes the mysterious material bond of union between mind and mind—the telegraphic etherium by which the intellectual or sympathetic vibrations of one mind may be imparted to and impressed upon hundreds of minds in a corresponding state—and is, therefore, the occult principle, already shown, whereby insanity and epidemical crime may be either caused or cured.

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* Name for mental magicians and the Bohemians of the Summerland. They perform "tricks" in dark circles.

EMPLOYMENT OF SELF-HEALING POWERS.

Knowledge of this truth is equivalent to the development and application of your self-healing power. A person thoroughly impressed with this law—of respirable, omniprevalent human magnetism—can forthwith fortify his mind, and positively charge his feelings, against its malign and disorganizing energy. A self-reliant individuality, based upon reverent self-respect, *is positive*, and cannot be perturbed by the magic arts of any other person. The most impressible mind is capable of cultivating a positive will-power which no magnetic freebooter can overwhelm. Such a positively-charged and self-possessed mind is a monument of resistance to contagions and epidemics. It can successfully repel influences, both mental and physical; and yet not become hardened, losing nothing of sweet sympathy or intellectual fellowship.

Mediums, above every other important class, need practical knowledge of this great natural self-charging power. They need to resist and neutralize the "diseased magnetism" which loads the common atmosphere. In short, no mind must permit itself to be overrun and controlled by another's will. Passivity or negativeness to the will and wishes of superior intelligence is permitted by the Divine Code only when the highest ends are believed to be only thus attainable. Angel fingers may not awaken harmony among the jarring strings of human life. Nothing less than a positive *desire* to promote unselfish goodness can justify even a temporary surrender of your private will to the will of another. Intercourse with other minds, so beautiful and essential to happiness, is eternally attended with great dangers. And yet there is in such intercourse the possibilities of ineffable joy and benefits. But why danger? Because sorrows hover, like birds of prey, about the wings of joy; because penalties dwell in the very heart of our highest benefits, even as insanities stealthily march in that shaded broad road which is pressed by the feet of health and happiness.

There is no power more positive to evil than absolute self-integrity, or than innate love and practice of unselfish goodness.

LAWS OF SEX IN THE HUMAN PROTOPLASM.

WE now leave the intellectual sphere of this subject, and proceed to consider diseases arising from disordered Affections.

An infinite realm of materiality and an infinite realm of spirituality constitute the dual harmony of the universe. The Eternal Father and the Eternal Mother govern with an unchangeable government in both these infinite realms, which are, therefore, One—in correct phrase, "A UNIVERSE"!

Come now to individual man and woman. They are sexually different throughout, materially and spiritually. But being compounded of identical substances and principles, they complement each other, and find companionship and refreshment in one another's different manifestations of the same essentially *one interior life.* They bring to each other, by virtue of this difference, a different combination of the sovereign qualities of spirit, viz., different affections, different intelligence, and a different form of volition. These dissimilar manifestations of identical qualities come together from opposite sides of the universe; consequently, one is Mother and the other is Father. They unite in eternal marriage, and immediately is begun the evolution of corresponding organizations. "A tree is known by its fruit." Savage parents bring into life savage children. The savage child is, in its brain, blood, and nervous system, as widely different from the child of civilized parents as the two conditions of life are widely different. The degree of organization is determined by the parents; why not also the sex? The affection, intelligence, and volition of a savage child differ greatly and conclusively from the corresponding attributes of a child born of healthy civilized parents; and by no known or possible system of education can the former be, after birth and before death, exalted to the degree of spirituality into which the latter was born. The mother's elaborating principles may be positive to the father's impregnating qualities; the result, under these maternal conditions, will be the evolution of a female child. The sex is determined by the predominating principles which attract together the materials and establish in the womb the human protoplasm. The individual germ as to its sexuality thus pre-exists; that is, it antedates both the organization and birth of the material body; which explains why, in many families, the more active spirituality (the hidden positive vitality) of the mother ultimates in more girls than boys.

In keeping with this fixed law—the manifestations of which circumstances may change, arrest, or invert, which law then brings the offender its corrective potency in the shape of appropriate social punishments and personal sufferings—on this law, the mental organism and disposition of the child are also determined and inwrought before birth. Theories of re-incarnations of pre-existing matured females or males are here exhibited as pseudo-productions of the psychologized imagination. Predispositions in the mind of the child stand for so much actual labor, right or wrong, performed by the spirituality, intelligence, and volition of the mother through the medium of her physical forces, forms, and functions. In the body and mind of the child we find fully organized and reflected the forming influences, the outer circumstances, and the interior causes of organization, which held an ascendency over the feelings, the judgment, the wishes, and the will of the mother. One of these outer circumstances is sometimes (yea, too often) a brutal husband. Evil in her surrounding circumstances is organized into actual life-force in the self-conscious propensities to sin and crime in her child or children. What was irresistible *pain in her* body becomes uncontrollable *sorrow* in the feelings of her *offspring!* Her false education, or her great incorrigible ignorance, appears in her son or daughter as attractive but dangerous *cupidity*, or as repulsive and expensive *stupidity;* giving him or her a constitutional *twist* toward some type of villany or insanity.

A keenly sensative woman, in performing her sublime duties as generator and educator of earth's inhabitants, is a potent source of good or evil; which of these effects shall appear may be determined, measurably, by herself, in conjunction with circumstances; of which her husband, first, and their chosen or inevitable companions, second, are important constituents.

LUNACY AND IDIOCY CAUSED BY THE MARRIAGE OF INCOMPATIBLE TEMPERAMENTS.

A MAN is a man, and a woman is a woman, through and through. Sex is *absolute*, and is sovereign throughout, from the productive principles internally to the minutest particle composing the enveloping organization. Hence each, when conjoined to the other in marriage, is inevitably compelled by the inward law to make its own appropriate contribution to the development of offspring. Marriage of incompatible temperaments accumulates innumerable evils within both the woman and the man; but in the mental and physical organization of their children, especially, you behold the inwrought misfortunes and agony of transgressed law.*

Inasmuch as sex is of and from the spiritual principles, and is not merely an arrangement of bodily organs and functions, so the productions of sex must be correspondingly integral, and identical with immutable causes. For example, the principles of the *female* digestive system—composed of a variety of visible structures, and functions, under the names of mouth, tongue, teeth, salivary glands, stomach, small intestines, lacteals, large intestines, etc., come forth in the child, together with all their imperfections, governed by the law of psychological preponderance hitherto explained, and the *bias* resulting from the conjunction of the temperaments of the parents will be implanted and eventually incubated. Because all this is invisible to the bodily senses, and because it is what men call theoretical and speculative, therefore few persons adopt the statement as certain and practicable. But if you would be confirmed in the doctrine that the spiritual principles through the *temperaments* influence and control the organization and mental endowments of the child, then study the deep-seated causes of facts like these, which I am pressed to incorporate here* to demonstrate the *direct and positive change which mind can work upon matter:*

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* In the fourth volume of the *Gt. Har.* the "temperaments" receive more attention than is consistant in this work. But the time for a complete and practical *presentation* has not yet arrived.

"No secretion so evidently exhibits the influence of the depressing emotions as that of the Mammæ; affording proof, by disorder of its function, of changes in the character of the milk, which no examination of its physical properties could detect. The following remarks on this subject are abridged from Sir A. Cooper's valuable work on the Breast: 'The secretion of milk proceeds best in a *tranquil state of mind*, and with a cheerful temper: then the milk is regularly abundant, and agrees well with the child. On the contrary, a *fretful temper* lessens the quantity of milk, makes it thin and serous, and causes it to disturb the child's bowels, producing intestinal fever and much griping.

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* A telegram, received this morning before daybreak, vibrationally imparted to my brain, near the left temple, from humanity's friend, Henry C. Wright, first attracted my attention to these printed facts, which he would have urged, upon both the married and the yet single. with a thousand-fold more emphasis.

"'*Fits of anger* produce a very irritating milk, followed by griping in the infant, with green stools.

"'*Grief* has a great influence on lactation, and consequently upon the child.

"'*Loss* of a near and dear relation, or a change of fortune, will often so much diminish the secretion of milk, as to render adventitious aid necessary for the support of the child.

"'*Anxiety of mind* diminishes the quantity, and alters the quality of the milk.

"'The reception of a letter which leaves the mind in anxious suspense, lessens the draught, and the breast becomes empty.

"'If the child be ill, and the mother is anxious respecting it, she complains to her medical attendant that she has little milk, and that her infant is griped, and has frequent green and frothy motions.

"'*Fear* has a powerful influence on the secretion of milk.

"'I am informed by a medical man, who practices much among the poor, that the apprehension of the brutal conduct of a drunken husband will put a stop, for a time, to the secretion of milk. When this happens, the breast feels knotted and hard, flaccid from the absence of milk, and that which is secreted is highly irritating, and some time elapses before a healthy secretion returns.

"'*Terror*, which is sudden and great fear, instantly stops this secretion.' Of this, two striking instances, in which the secretion, although previously abundant, was completely arrested by this emotion, are detailed by Sir A. C. 'Those passions which are generally sources of pleasure, and which, when moderately indulged, are conducive to health, will, when carried to excess, alter, and even entirely check, the secretion of milk.'

"The following is, perhaps, the most remarkable instance on record of the effect of strong mental excitement on the mammary secretion: 'A carpenter fell into a quarrel with a soldier billeted in his house, and was set upon by the latter with his drawn sword. The wife of the carpenter at first trembled from fear and terror, and then suddenly threw herself furiously between the combatants, wrested the sword from the soldier's hand, broke it in pieces, and threw it away.

During the tumult, some neighbors came in and separated the men. While in this state of strong excitement, the mother took up the child from the cradle, where it lay playing, and in the most perfect health, never having had a moment's illness; she gave it the breast, and in so doing, sealed its fate. In a few minutes the infant left off sucking, became restless, panted, and sank dead upon its mother's bosom. The physician, who was instantly called in, found the child lying in the cradle, as if asleep, and with its features undisturbed; but all his resources were fruitless. It was irrecoverably gone.' In this interesting case, the milk must have undergone a change, which gave it a powerful sedative action upon the susceptible nervous system of the infant.

"The following, which occurred within the author's own knowledge, is perhaps equally valuable to the Physiologist, as an example of the similarly-fatal influence of undue emotion of a different character; and both should serve as a salutary warning to mothers, not to indulge either in the exciting or depressing passions: A lady having several children, of whom none had manifested any particular tendency to cerebral disease, and of which the youngest was a healthy infant of a few months old, heard of the death (from acute hydrocephalus) of the infant child of a friend residing at a distance, with whom she had been on terms of close intimacy, and whose family had increased almost contemporaneously with her own. The circumstance naturally made a strong impression on her mind; and she dwelt upon it the more, perhaps, as she happened, at that period, to be separated from the rest of her family and to be much alone with her babe. One morning, shortly after having nursed it, she laid the infant in its cradle, asleep, and apparently in perfect health; her attention was shortly attracted to it by a noise; and, on going to the cradle, she found her infant in a convulsion, which lasted for a few minutes, and then left it dead.

"Another instance, in which the maternal influence was less certain, but in which it was not improbably the immediate cause of the fatal termination, occurred in a family nearly related to the author's. The mother had lost several children in early infancy, from a convulsive disorder; one infant, however, survived the usually fatal period; but, while nursing him, one morning, she had been strongly dwelling on the fear of losing him, also, although he appeared a very healthy child. In a few minutes after the infant had been transferred to the arms of the nurse, and while she was urging her mistress to take a more cheerful view, directing her attention to his thriving appearance, he was seized with a convulsion-fit, and died almost instantly. This case offers a valuable suggestion,—which, indeed, would be afforded by other considerations,—that an infant, under such circumstances, should not be nursed by its mother, but by another woman, of placid temperament, who had reared healthy children of her own."

To the above facts, I would (says H. C. W.) add the following extract from a letter, to show that a tendency to *suicide*, as well as to *insanity*, may be transmitted from parents to children:

"DEAR FRIEND:—It is now several years since I became acquainted with Mrs. ——. She was young and beautiful, possessing a fine intellect, which was well cultivated. She, with one sister, were the only surviving members of her family. Her father, brother, and, I think, one sister, had been afflicted with partial insanity, and had terminated their lives by committing suicide. A few years after, Mrs. ——'s health began to decline and her intimate friends saw indications of aberration of mind. She was put under the care of a skilful hydropathic physician. While under his care, I spent a few days with her, and helped to administer the treatment; and had I not been well acquainted with her, I should have seen no jar in her mind. Soon after I left, she attempted to jump from a two-story window, and thus to take her life; and again, by jumping into a deep pond. Her husband's life was hazarded in rescuing her. Having thus twice eluded the strict watch that was kept over her, her husband thought best to carry her to another Water-Cure establishment. On their way, they stopped at a friend's, to make a short visit, and while there, she made a third attempt to destroy her life, and succeeded. Thus ended the life of the third, and, I think, of the fourth member of that family, by suicide.

"I also knew a family in ———, where the father and two sons, in good circumstances, took their own lives, through fear that they should come to want.

"If the above facts will help you in demonstrating the truth, that mental, as well as physical, qualities are transmissible, they are at your service."

At this juncture, after the foregoing testimony, one or two questions. (1) If the emotions can disorder the milk, what may not the mother's mind and will accomplish in the forming brain? (2) If the shape and action of the brain can be influenced by the mind and will, what may they not accomplish among the vital force sand mental attributes?

Nothing is more certain than that marriages of the wrong temperaments develop manifold evils in the structure of the brain and nervous system of the world's children. How otherwise (accidents subsequent to birth excepted) can you explain the existence of idiocy? Marry and mate a bright blue eyed, golden-haired, thin-blooded woman to and with a man correspondingly light in physical signs and qualities, and their child will indicate "mental blight," with a feeble muscular development, and with defective motory and sensory systems. If not an idiot, at least you will notice that the mental weakness of *infancy* will be prolonged throughout the earthly life of the offspring. Society is admonished to erect an arch high in the mental and moral atmosphere—so that it will be visible to all perceptions—to which access will be possible only through a straight gate and by a narrow way, over which shall be written: "TRUE MARRIAGE!" And where the straight way begins (where youth merges into womanhood and manhood), these instructions: "Seek ye first temperaments in the opposite sex exactly harmonial with your own; then, guided by purity and truth, walk ye along the enchanted path that leadeth to the arch; pass it, having recorded before the world the fact that you have entered upon true marriage; and then a happy home and healthy children shall be thine, and you will bless the world, and the world will bless you, because ye shall have done the will of your Father who art in heaven."

In an earlier chapter I have noticed the effect of an arrest in the development of some innate force. Now marriages of wrong temperaments, or the in-and-in marriages of near relatives, are among the most productive causes of such an arrest. There are, of course, numerous incidental and potential causes often involved: any excess in the emotions during pregnancy, sudden illness, fright, grief, too frequent sexual excitement, losses in the spermatic essences, indulgence in alcoholic stimulants, opium or other nerve-irritants—all these, and each by itself as a cause, may ultimate in an arrest in the development of some mental force; which, outwardly, will be known in one as *idiocy*; in another, as *brain-blight;* in another, *prolonged infancy;* in another, *muteness* and *deafness;* in another, *moral idiocy* (which comes out in petty crimes); in another, *hydrocephalus* (rickets); in another, *epileptic fits* (or insanity of the spinal centres in the neck); in another, *periodical lunacy* (which means a regular appearance of constitutional disorders); and in another *violence of temper;* and so the chain of evils, resulting from marriage of incompatible temperament, and also from forbidden habits and practices, both in and out of wedlock, can be traced out link by link, until we ring up the curtain upon the private history of every person in the alms-houses, jails, prisons, dungeons, hospitals, asylums, and other establishments for the reception and restrainment of *effects*, which institutions are both an honor and a disgrace, a glory and a shame, a blessing, and an outrage; because they signify and declare that mankind, in their charities and penal systems, do not yet discern that *prevention* of an evil is as much superior to its palliation as *truth* is superior to duplicity and the other subterfuges of error and injustice.

It is my impression that idiots, cretins, adult-infants, moral imbeciles, and epileptic criminals, need not, and ought not, ever come into this world, and they certainly will not in the better time, when marriages become harmonial, and personal habits are attuned to the sacred laws of reproduction; but if they be born and do exist —being the result of an arrested mental force—they should in justice be placed under the educational discipline and psychological management of competent persons; for all such (unless the cerebrum be absolutely deficient in nerve-centres) may be brought forth like "spirits from prison," and thus prepared for the light of reason and the joys of existence.

"TRUE MARRIAGES AND HARMONIAL HABITS." Write these five words upon the front door of every house. "FEWER AND BETTER CHILDREN!" Write these four words in the bridal chamber of every habitation. "NO MORE SIN, NO MORE INSANITY!" Let this voice from heaven pass round and round the world, and let it be repeated until every knee shall bow and every tongue confess it. Then behold a universal wonder! The "old heavens" (public institutions among men) and the "old earth" (false theories and evil practices), they "pass away" with a mighty noise, like the falling of stars and the rushing of comets through space; a universal irruption and overthrow of the "bad and ill," all the bells "ringing out the old, ringing in the new," and multitudes of celestial voices singing with "the morning stars," swelling the chorus of mankind united and interfraternized under one religion and one government, all chanting the advent of the kingdom of heaven on earth!

HOMICIDAL MANIA ATTRIBUTABLE TO CONSTITUTIONAL MENTAL PERVERSITY.

In preceding chapters I have distinctly affirmed the central bond of vitalic union and conjunction between the imperishable mind and the evanescent brain—the great natural suspension bridge connecting two worlds in the man, and opening a grand commercial highway between soul and body—is that firm and wonderful mass of interlaced and transversed fibres called by physiologists the "corpus callosum." In this semi-muscular structure I observe, of course in the minutest degree possible to conceive, a perfect miniatural representation or reappearance of all the principal organs contained in the body. It is concerned in the origination and impartation of every active mental, volitional, or nervous operation.

Imbosomed in the visible fibre-cells of the corpus callosum, therefore, and also in that other wonderful structure within the human cranium, called the medulla oblongata, I perceive the germs and lurking forces of inherited mental propensities and constitutional perversities. In the super-nervous organization of women—which organization, in the New Philosophy, is termed the "spiritual temperament," which sometimes also appears in men—in such an organization and temperament, the fibres and nerve-matter of these brain-bodies seem to *glow* with the inwrought predispositions of the heart and mind. Some of these inherited predispositions are harmonious and natural; while others are unnatural, loaded with evils, which may require forty or forty-five years to be matured and actively developed.

MAN'S CAREER IN MENTAL PERVERSITIES.

On this side find Affections of the Intellect.	. . . BIRTH . . .	*On this side find Affections of the Heart.*
At this period the mind is preternaturally brilliant.	. CHILDHOOD .	Social feelings preternaturally ardent and active.
Proned to reticence and solitude. Indifferent to society and to education.	. . . YOUTH . . .	Delusive dreams, longings, and vicarious conjugalities.
Desperate anxiety to attain pecuniary and official independence. No confidence in men.	. . MANHOOD . .	Jealousies, invasions expected, and lunatic suspicions of neglect in marriage ties.
Miserly habits, or sleepless fears of losses. Thoughts of destroying imaginary enemies by violence.	. MATURITY .	Certainty of betrayal and inconstancy on the part of companions and friends. Homicidal impulses.

Melancholy foreboding of evil. Dreams of destitution, and horrible dread of ending life in the almshouse. (Still wealthy, and totally above the possibility of want.)	.. OLD AGE ..	**Chronic hatred of the opposite sex. All thoughts of the world full of criminal dreams. Creaking and croning over the past. Very strong temptations to commit suicide.**
Faints and dies in the lowest poverty! (Poor Brain! Its diseased eyes could see nothing of its exhaustless riches!)	.... DEATH ...	**Dies with a shrivelled heart. (Poor heart! Its diseased eyes could see nothing worthy of love—nothing of the eternal beauty of life!)**

Herein we find the causes of contradictions in human nature. Sweetness of disposition combined with a tendency to cruelty; a peaceful nature intensely interested in the barbarities of war; calm-faced women, whose beautiful "eyes are homes of silent prayer," taking undisguised delight in witnessing great public excitements; a brilliant, personally-attractive, educated, happily-married woman, affectionate and self-sacrificing, by the most stealthy methods administering deadly drugs to her beloved husband and darling children; a law of perversity operating in the corpus callosum, a temporary perversion of the exalted moral sentiment, an impulsive insanity, which leaves the intellectual faculties perfectly cloudless and untrammelled, while depriving the will of its accustomed self-controlling power; in accordance with which perversity the beautiful Roman women madly enjoyed spectacles where men were torn limb from limb and devoured by ferocious beasts, to whom bull-fights and capital executions, sanguinary battles, deadly duels, and barbaric conflicts are a terrific enchantment and a pleasurable recreation.

What physiologist, ignorant of this revelation of insanity and crime, can explain the poisoning mania, which, in certain long periods or intervals, becomes alarmingly prevalent? Many of the great poisoners, known by their record made in history, were beloved wives and sisters and mothers whose affectionateness and truthfulness were never doubted; women, too, very often of great personal beauty, socially influential, uncommonly intelligent, and, in the greater number of cases, without the slightest motive in their situation or circumstances to lead to impulses and acts so diabolical. My impressed explanation is: The germs of the motives which incubated, in the course of the requisite number of years, into uncontrollable mental perversity, were hereditarily deposited in the brain-and-nerve-cells—the visible incubator and fulcrum of which is the wonderful corpus callosum.

INCUBATION OF CRIME-GERMS IN BRAIN-CELLS.

Our philosophy upon this head may be conclusively illustrated by what is already practically known concerning the incubatory laws regulating the inception and final development of seeds in the ground.

When a farmer plants corn-germs he knows practically how many days will elapse before the tufts of the corn will appear in his field. Experience based upon observation has established in his intellect reliable knowledge of the governing law; for the manifestation of which he makes a liberal margin in his calculations; in which margin he rationally allows for the condition of the ground at time of planting, the influences of the weather, temperature, etc., and provides thus wisely for situations, locations, and the succession of changes which the germs must undergo in order to appear fully above ground. In like manner the farmer's wife knows exactly (given the right conditions) when to look for cream in the milk-pans, or when the incubating hen should come fluttering and proudly forth with her little chickens. If the hen is faithful to her maternal duties, keeping the temperature of the eggs at 104°, the chickens will break out into the world from their white lime-cells in just three weeks. (The exact time which the ancient mediumistic prophet Daniel consumed in his preparatory fast.)

An immutable law incessantly acts as a living, intelligent, governing force in every germ. Under favorable circumstances, when nothing trammels the legitimate working of the law, the right *effect* is fully and uniformly declared at the exact moment. Physicians, like farmers, are observers of periods of incubation. A child is sick. Diagnosis, as follows: Pain in the head and limbs, slightly sore throat, tenderness of muscles when pressed, loss of appetite and general prostration, tiredness, lassitude—conclusion: Scarlet Fever. All this signifies that the germs of a particular disease are potentialized (*i.e.*, impregnated by the copulations arising from disturbances of conditions, within or without), and now the doctor says: "The proper irruption will appear somewhere between three and ten days"—giving a liberal margin of seven days to allow for surrounding circumstances and the temperament of the little patient. Or, the medical man is called to examine an adult. Diagnosis: Pain in the head, back, and loins; commenced with a general chill, like a common cold, and now presents fever, rapid pulse, and slight delirium—conclusion: Small-pox. But the physician knows that from the time of inhaling the germs of this horrible cuticle-corruption to the end of the period of incubation (generally speaking, allowing for the usual margin) will be just fourteen days. That is to say, literally speaking, a man feels tolerably well, and his friends think that he is perfectly healthy, during three to five days preceding an attack, while in fact he is unconsciously sick with "small-pox smothered in his system;" the germs (or eggs) of which are being steadily incubated, bringing chilliness and pains and fever to the head, back, and loins only for three days before the irruption breaks through and appears upon his epidermis. And then forty-eight or fifty hours more are consumed in advancing the pustules to a degree of complete ripeness.

Thus the reader sees that there is as perfect a law operating and maturing germs in small-pox as there is in the seed-berries from which the farmer obtains a field of wheat. So many days are uniformly required to develop the tufts of corn, taking circumstances and the weather into account; and the same logical law demands a given number of days to bring out the pimples of small-pox, or to incubate and fully exhibit the outward signs of scarlet fever. Or, if the case be suspected of hydrophobia, the person having been injured by the bite of a cat or dog, the law of incubation varies greatly in different constitutions and temperaments; six, seven, nine, thirteen, seventeen, and even twenty months, rarely over two years, being consumed in the fatal incubation of the germs of this horrible blood-and-brain malady; but, speaking in accordance with the greater number of cases, the recrudescent pain commences near the end of the first month after the liquid poison was received, and between the thirtieth and sixtieth day are fully developed pains in the cerebellum; sleepless agony in the medulla oblongata; consequent paroxysms in the muscles of the jaws and throat; the accumulations of foaming saliva; together with the mania and madness of nature, *to obtain relief*, manifested variously by involuntary fits of biting and howling and barking—all in horrible perfection, in harmony with an infallible law, inspiring and controlling all engermination, incubation, and climacteric development, as perfect in disease as in health.

Now, why cannot mankind be as logical and as charitable when treating of *mental diseases?* Do not germs of insanity, and germs of crime, too, grow and incubate and come into action in accordance with fixed divine laws and indispensable accompanying conditions? One mind may be fifty years, while another may require less than twenty, in bringing the inherited "germs of murder" into a state for their most violent manifestation. The same immutable rule will apply to every other phase of crime; also to the various forms of insanity, matricide, the propensity to poison, or to commit suicide. "The patient is perfectly sane on all other subjects," is a very frequent expression; which is saying, simply, when a man is violently sick with yellow fever or cholera, that "he is perfectly healthy in every other respect!"

MURDER MANIA IN MEN AND WOMEN.

In illustration of this philosophy, take the case of a Mrs. Newcombe, of Kentucky. From a correspondent we learn that as long ago as 1852, the community of Louisville was horrified one morning by hearing that this lady had during the preceding night thrown her four beautiful children from the attic window of her dwelling down to the yard below. She had induced the little things to follow her to the attic, had locked herself into the front room with them, and then deliberately threw them one after another from the window. Two of the children were instantly killed, the other two were miraculously saved, but suffered for a long time from their injuries. The mother, who had loved them passionately and whose first symptoms of madness had appeared after the death of her eldest child, some years before, was "perfectly cool at first; and said God had told her he wanted her darlings."

Although perfectly sane on other subjects, she raves violently whenever husband or children are mentioned in her presence.

From this case, involving unspeakably suffering, we perceive that the germs of the infanticidal mania were not matured into their legitimate potential expression "until *after* the death of her eldest child several years before." This event was the immediately exciting cause of the culmination and "irruption" of the latent manial affection; which, without exhibiting the slightest sign, was germinally a part of her organization during all the beautiful years of her childhood and girlhood, during the sweet spiritual period of courtship, slept in the cells of her brain, during the early years of blissful married life, existed dormantly in the labyrinth of the corpus callosum during the charmed periods of wifehood and motherhood; but the process of incubation was commenced, and was hastened and pushed to its final results, by the first profound disturbance which came to her fond affections.

But here I have another instance that will illustrate further the law of development, operating in and through the implanted germs of crime * in the blood and brain cells. We will give the brief of this case in the language of a correspondent writing to the *World*, from Rome, under date August 1, 1871: In the Convent of San Filippo Neni, on Saturday last, a man named Luigi Santini, who has been a Franciscan monk in the Convent of Civitella, but who was on the point of being degraded and unfrocked by his superiors at the time he committed the crime to be described, was tried before the civil court for the murder of a lay brother, Vincenzo Niccolini, on the 22d of September last, two days after the Italian troops had entered Rome. This murderer had been in the convent for two years, but was not a priest. Before becoming a monk he had been a mason, and when exercising that trade, had already undergone three criminal trials—one for defamation, another for threatening language, the third for wounding. With this preparation for a religious life, he entered the Franciscan monastery in 1868, and managed so completely to worm himself into the good opinion of the superior, that in a very short time he was appointed treasurer of the establishment. From time to time, however, his fierce sanguinary character revealed itself, and the other monks were very careful of giving him offence, from a vague un-

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* Some years ago the author, obedient to his positive impressions, wrote a book, entitled "Tale of a Physician"—published expressly to enforce, by way of the true history of certain men and women in

the paths of evil, a recognition of "the seeds and fruits of crime" and the law of their development.

defined suspicion that he was capable of any act of violence. He appeared, indeed, to have largely developed the organ of destructiveness, for the other monks who appeared in the witness-box deposed that he had more than once declared that before throwing off his gown he intended to kill somebody. This intention appears to have assumed a still more positive form a few days before the murder; for Santini, who had been ordered to sharpen the knives previous to the fête day, the 22d September, was heard to exclaim, while engaged in the work, "How famously these knives will now rip up somebody." The fête day arrived, and for a monk of such homicidal tastes the "somebody" was sure not to be wanting. He was found in the person of the unfortunate lay brother, Vincenzo Niccolini, between whom and Santini a slight altercation arose at the moment the former was carrying a handful of rolls —an altercation speedily brought to a close by the three plunges of the knife, which on the following day led to the victim's death. When questioned as to the cause, immediately after the murder, the assassin refused to furnish any explanation, and only replied to the father superior and the other monks in these words, "The job is done; you may now take off my gown, and I'll make my way to the Garibaldians or the brigands." However, neither the Garibaldians nor the brigands were to be honored by this addition to their ranks, because the monks kept firm hold of Luigi Santini until the arrival of the carbineers, to whom they at once handed him over.

The crime was so clearly proved by the testimony of the other monks placed in the witness box, that no doubt could for a moment exist as to the character of the verdict, and the accused was sentenced to twenty years' imprisonment with hard labor. All the extenuating pleas put forward respecting the deed itself completely broke down. It was proved that the murdered man had not, as was pretended, flung one of the rolls in the face of the murderer.

From this case we learn that the man of religious pretensions was naturally and frequently exhibiting the premonitory symptoms of the gradually incubating germs of inwrought homicidal insanity. His thoughts by day and his dreams by night were industriously keeping up the maturing process in the cells of his brain; thus slowly poisoning the very atoms of his blood, and preparing his intellect and volition to execute the law of logical development "to the very letter." His personal magnetism profoundly impressed itself upon those most susceptible about him; so that they *felt* "a vague undefined suspicion that he was capable of *any* act of violence!" And yet he was retained by them contrary to the "voice of the spirit'" which frequently and faithfully whispered to them that he was "an unsafe man." But now he is legally condemned and sent mercilessly away into outer darkness, "where there is weeping and wailing and gnashing of teeth"! And why was he so consigned? *Not* to wisely and humanely overcome his fully-developed cerebral evil—*not* to "cure him" of his unfortunate cerebral inheritance and consequent mental disease—but, instead, to "punish him" for bringing forth, at the right hour, the legitimate manifestations of his dangerous malady; thus, according to the penal code, establishing him as *an incurable homicide!* *

PHYSICAL PAIN AND DEATH ATTRACTIVE TO THE INSANE.

For long years, perhaps, this homicidal propensity is manifested only in slightest symptoms of hysteria; perhaps, in some amusing and quite harmless mental freaks; or in some attractive eccentricity, suggestive of latent genius; or it may appear in the form of spiritual impressibility and religious excitements. Those peculiarly organized women, who have these crime-germs, are sometimes "pale, wan, and languishing; the skin is dry and cold or burning; the eye is cast down or haggard, timid or caressing; the complexion cloudy; the physiognomy languishingly expressive and very mobile. It is rare that they have not some peculiar traits; their walk is sometimes nonchalant, sometimes quick, dashing, precipitate; they speak of everything with warmth, with enthusiasm, and even with a kind of exaltation, with them akin to exaggeration of sentiment, which at times gives them an air of real inspiration."

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* Why do not modern law-makers in like manner also "punish" (as the ancients did) all obvious epileptic and insane patients? I have shown that *the thinking powers are not clouded* while the murder germs are incubating in the cerebellum and in the nerve-ganglia; but that the mind acts rationally and "premeditates acts of violence," and the individual plans deliberately for sufficient pretexts, and for justifiable events, in the eye of the law; and yet these minds are insane, simply having a variety of rational methods in their madness.

These foregoing generalized symptoms are inseparable from insanities of the reproductive organs and parental affections. Agnes Norman, the London nursemaid, confessed that she had no motives, except the strange, mad *delight she felt* in destroying pet animals as well as children. She was gratified in witnessing their dying struggles! She had exercised and stealthily gratified her inwrought homicidal propensity for years previous to her detection and imprisonment.

A woman-nurse in a hospital in Germany, also, was actuated only by an uncontrollable, perverse curiosity to witness the death-agony of the helpless sick under her care. When arrested she openly confessed to having murdered a very large number of the hospital patients.

As a great general rule, however, these accomplished insane murderesses have inherited certain marked mental characteristics, which should have put all persons on their guard. There was, and there always is, something indescribably *peculiar* in their natural disposition. They are evidently inclined to the "perverse" even from earliest childhood. The signs are various. Intemperate and erratic in their mental activities; fits of idleness and periods of indifference; natural tendencies to self-conceit; prone to sudden disobedience, ill-tempered on slight provocations; fond of insubordination, egotistic; self-indulgent, and suspicious of companions; fitful appetite; sorrowful aspect of countenance, or sullen and croaking at times; and, withal, a bright face and a sweet side in the disposition, manifesting in general no unusual impulse toward inflicting unnecessary physical suffering upon any person or animal.

And yet "a lurking devil" may be holding high court in the beautiful corpus callosum of that same person; and the medulla oblongata may be diseased within the cranium of that eccentric, yet personally attractive, woman.

The dual powers of the brain, which were primarily derived from the mind, known as the "reflex force" in contradistinction to the "reflex excitability" (according to the learned Dr. Brown-Séquard), are chiefly involved in all homicidal phenomena. The superior faculties in the brain cannot perform their functions—cannot maintain intact the personal consciousness and will—when there is a sufficient excitation to contract the cerebral blood-vessels. Intellectual consciousness and clear-headedness, however, *may exist* even while the person is volitionally powerless, and in a state of external helplessness, and, perhaps, also unconsciousness.

There is a kind of mental or moral epilepsy, which gives its victim a sickening consciousness of *inability* (at the crisis) to control a long-maturing, secret impulse to commit violence or some terrible crime. The person hopelessly drifts to its self-wrought doom. Epilepsy of the mentality is a phenomenon developed in women of super-excitable temperaments. But men of fine temperaments are not exempt. The superior organs of the brain, suddenly deprived of their requisite nerve-fluids, act precisely as do the same organs while in a fit of ordinary epilepsy. They are instantaneously exhausted of blood by the contraction of the conveying vessels. When the blood returns, then the paroxysms and the convulsions cease; and when the soul-principles return through the nerve-centres, then respiration is restored, thus re-establishing the external consciousness.

The exact likeness and parallelism between mental or moral epilepsy, and the lower physical nervous malady, has been discerned by a few clear-mined physiologists of the psychological school. And the delicate connection existing between these analogous disturbances and the *sudden* commission of crime has been also wisely remarked: "The most desperate examples of homicidal impulses," says Dr. Maudsley, "are undoubtedly met with in connection with epilepsy. Sometimes an attack of mania notably precedes an epileptic fit or a series of epileptic fits; but it is not so clearly understood that the mental derangement so occurring may have the form of profound moral disturbance with homicidal propensity." The epileptic neurosis may exist for a long time in a masked form, and then develop itself, not in convulsions, but in some sudden act of unreasonable violence, and Dr. Maudsley has observed that when it shows itself as insanity, the insanity usually takes the form of deeds rather than words—it is an insanity of action rather than of thought. So commonly indeed does suppressed epilepsy develop itself as homicidal mania, that the same eminent authority declares that "whenever a murder has been committed suddenly, without premeditation, without malice, without motive, openly, and in a way quite different from the way in which murders are commonly done, we ought to look carefully for evidence of previous epilepsy, and, should there have been no epileptic fits, for evidence of an *aura epileptica* and other symptoms allied to epilepsy."

PERIOD OF INDIVIDUAL RESPONSIBILITY.

Individuals may only privately know of, and may be unspeakably horrified with the terrible subjective temptations they constantly feel, impelling them to commit crime. And yet all persons thus organized must be taught to know that a constitutional mental eccentricity is a dangerous associate; it is a kind of spiritual disease—an inwrought constitutional insanity, however slight in degree—which may, in after years, develop itself in the shape of physical epilepsy, or go the other way into deeds of violence and crime.

The base of the brain of such persons must be magnetically treated. The wonderful corpus callosum must be purified and purged of pre-natal perversities. And the will-power should be cultivated and qualified to assume the government of the entire individual. For man becomes dignified with a knowledge of his responsibility the moment he learns that he possesses a germ of eccentricity, which is liable to develop into uncontrollable homicidal temptations, or which might "strike inwardly" with overwhelming power, firing his bosom with a horrible egotistic wretchedness which will not quail at the dictum of his own indomitable volition, but which continues to drive him, by the resistless gulf-stream of his own long-cherished innate perversity, headlong into acts which at the moment his higher powers would not for the universe commit, culminating his career in profound personal misery, despair, and suicide.

Let every reader know now that it is the special purpose of this volume to impart true knowledge of the causes of insanity, and especially to put in his mental possession the true method of escape; and let me tell him, just here, that his (or her) personal responsibility begins at the moment a conception is formed of this knowledge, accompanied with the desire of triumph over personal imperfections and temptations, whether inherited or acquired.

THE GENERATIVE GERMS WHICH RIPEN INTO SELF-MURDER.

The last chapter, concerning the evils arising from a "mental perversity," makes the following considerations indispensable.

Humanity cannot look with indifference upon "the suicide." The horrible unnatural act presupposes and demonstrates that somewhere, in the heart's concealed recesses, there must exist unutterable sorrows and desolations. Hope's heavenly light, which once illumined that human heart, must have been extinguished. *Who*, and *What*, "put out the light"? A despairing frenzy, with a reflective and deliberate "method in its madness," may have psychologized the intellectual faculties. The act is significant of an irretrievable loss of self-respect—an overthrow of every exalted motive to prolong the incessant struggle for life—despair of appreciation, a prostration of the nobler moral powers, the paralysis of that sublime bravery by which sane and healthy natures live through all opposition and triumph over every imaginable enemy. The great seething world heeds not the private griefs of the lonely soul, and treats with a horrible unsentimentality every self-murderer; and yet, moved by a diviner impulse, humanity invariably becomes charitable and indulgent over the grave of the departed.

THE INSANE IMPULSE TO COMMIT SUICIDE.

An observant editor of one of our metropolitan dailies (*Times*) was moved to present a purely "Outside View" of this growing contagion, thus: "To the thoughtful mind there is no more distressing feature of the time than the constant increase of suicides all over the country. One cannot take up a newspaper without being shocked by the announcement of two or three new cases of self-murder. And what is most striking about the matter is the triviality of the pretexts which, in the majority of instances, furnish motives for the crime. A boy of twelve, corrected by his mother for disobedience, picks out a text of the Bible, from which to have his funeral sermon preached, and then coolly hangs himself in the barn. A young woman of St. Louis, not hearing from her lover for four entire days, finds life intolerable, and presently swallows poison. An Iowa girl, whose beauty and accomplishments Western papers have painted in glowing colors, without even the excuse of blighted love, but simply because 'they were cold to her at home,' jumped into the river, and was seen to hold her head under water until she was drowned. Only a day or two ago a news-vender of this city, because he disapproved of some of his wife's associations, thought himself justified in slaughtering her, her friend, his child, and finally himself. To be sure he accomplished none of these intentions, but that, as he seems himself to look upon it, was his misfortune and not his fault. A young man of Providence kills himself and his wife in a fit of unreasoning jealousy. Affairs of this latter sort, however, in which husbands and lovers secure their peace of mind by killing themselves and the objects of their affection, are too common to excite remark, and, perhaps, come as near to furnishing an adequate motive as is possible under the circumstances. Jealousy may become so intense as to amount to positive insanity; indeed, French physicians classify it as a form of mental aberration. But the number of suicides occurring daily, without even this or any apparent justification, is appallingly large. Men, women, and children seem to have been seized at once with a fatal epidemic of self-murder.

In all this, moralists and statesmen will find food for grave reflection. To check the evil, by any prompter method than the slow and not always sure agencies of education and religion, is more desirable than easy. Undoubtedly suicide is peculiarly a crime which tends to propagate itself by imitation. Then, too, a certain false condonation, a sentimental pity, with which we are wont to regard a suicide, especially for love, tends greatly to its repetition. And without going so far as that cruel old English law, which buried the suicide at the cross-roads, with a stake driven through his body, and forfeited his estates to the Crown, a judicious expression of public opinion might still serve to make *felo-de-se* more disreputable and less frequent than it is. Moral law has always declared that no human being has any more authority to take his own life than another's, and if political codes have seemed to hold otherwise, it is probably because the successful criminal, in this case, has passed beyond human punishment. The ignominy and forfeiture of the English law fell upon the innocent and not the guilty; and although such a penalty might serve as a preventive, its inherent cruelty would forbid its enforcement. Practically the statute would remain a dead letter, and, like all inoperative laws, would be rather an incentive to crime than a deterrent.

Still, as we have said, force of public opinion may do much to check the disposition to suicide, and the attempt, if made unsuccessfully, may properly come under the cognizance of the authorities, and be visited with suitable punishment. If insanity be proved against the would-be-suicide, he should be placed under restraint; and if his act is found to be premeditated, a brief term of imprisonment or a fine, or both, would probably moderate his own bloodthirstiness and chill the ardor of possible imitators. *Felo-de-se* is more often committed with the view of making a sensation than many people imagine; doubtless from the same motive it is quite as often attempted with no serious intention of completing the crime. In any event, its alarming prevalence warns us to take some measures for its suppression, and our legislators will do well to give to it what attention they can spare from other business."

The foregoing, like most editorial writing in this rushing epoch, is sufficiently materialistic and superficial to be comprehended by minds not very "thoughtful;" and yet it is suggestive, which justifies its appearance in these pages.

The generative causes of suicide, in the germ state, are inherited and constitutional, speaking generally; although certain powerful and crushing circumstances often occur along the life-line of every person which may rationally tempt the victim to escape by violence; the suffering one for the moment forgetting that the Divine Code forbids all *such* unnatural efforts to enter into "the Kingdom of Heaven." Many minds feel self-approved and attempt justification for indulging any eccentricity, or for the habitual gratification of some unlawful impulse, or for any bad conduct or mismanagement, by referring to their inheritance of a defective phrenological organization. They self-approbate themselves, and exclaim: "Look at my phrenology! And at my circumstances! How could I help it?" We admit that Phrenology proves conclusively that "organs" about the Soul exert a moulding influence upon character, motives, and actions. Yet every person possesses a *reserved power;* by which he is, or may become, MASTER OF CIRCUMSTANCES! "What we are conscious of," says Sir W. Hamilton, "is constructed out of what we are not conscious of." In other words, man possesses a controlling *power*, with which, for the moment, his intellect may not be acquainted.

The laws of mental perversity, already considered in this volume, appear conspicuously in suicidal developments. What was, primarily, nothing more than a slight private disturbance among the affections and thoughts of the mother, before the birth of her babe, may become, in the sympathetic ganglia and vital fluids of her grown-up child, an engermed potential infirmity, a silent undefinable propensity, which only waits for conditions and circumstances to commence the process of incubation, whereby a once dormant energy becomes an active psychological and irresistible force.

This inheritance is by lawyers and physicians justly termed a "predisposition to insanity." What particular *form* this lurking germinal insanity may take in subsequent manifestation, will be determined by circumstances, and by psychological and indefinable causes within the temperament of the individual. The suicidal impulse crouches within the gates of private life, unknown even to itself; yet, like a hungry wolf, it watches for the first opportunity to spring upon its unguarded prey. With the development of the first adequate discord—quick upon the heels of the first spiritual perturbation—the will sinks with despair, thoughts of suicide overwhelmingly psychologize the innate love of life, the reasoning faculties immediately labor to justify the act, and thus deliberately and methodically the insane deed is accomplished.

A singular deliberative propensity actuates and governs the intellect of suicides; they thus are enabled to think out and make ample arrangements for their departure. They often write explanatory self-justification, and impart explicit directions to their friends, and sometimes even prepare a statement for the press; and so they walk philosophically, and in a business-like manner, not destitute of vanity and self-appreciation, into the (to them) very "dark valley of the shadow of death."

For example: A Missourian editor not long since swallowed a large dose of morphine in the presence of his horrified friend, briskly walked the room for a while apparently to convince the awe-struck spectator that he was in earnest and "not afraid to die," and before the possible arrival of a physician he was irrecoverably lost in the embrace of death. For sweet friendship's eye he had previously prepared an explanatory letter, in style and substance as follows:

"MY DEAR ——: It is a commonly-received opinion that a suicide is necessarily insane. Like many of the commonly-received opinions of the uninvestigating portion of the world, who take the *dictum* of a few self-constituted authorities for eternal truth, it is utterly false. It is true, without doubt, that many do commit this act—which many have gone so far as to call a crime—while under the influence of insanity, but *que voulez vous?* Many, very many, get married under, and actually because of, this same lunar influence. Shall we, then, say there are no marriages sanctioned by reason, o'er which the smiles of the angels shed their radiant light? In a word, shall we blindly lay down a rule and declare there may be no exceptions? 'Oh, but it is impossible for a man who is mentally sound to kill himself. The love of life is a natural instinct implanted by God for the preservation of his creatures, and the mere fact of a man wishing by his own act to deprive himself of this priceless boon to wander through the dark valley of the shadow—to enter upon the journey to that bourne whence it is impossible to make return—is *primâ-facie* evidence of an unbalanced mind. No sane man can do such a thing.' Thus cry the world, those upon whom gracious fate has lightly laid her favoring hand, or to the burden of sensibility, who hold the mere fact of living, of eating, and drinking, heedless of the 'to-morrow ye die,' to the happiness of itself.

"'I have been fortunate—successful—so may any one be—the man who kills himself is a fool,' or 'I have had my share of misfortune, but I can get enough to eat and drink, and would no more think of killing myself than of committing any other act of insanity. A man who does must be a fool.' Oh, blind, bigoted fools! Can you not conceive of some 'unhappy master, whom unmerciful disaster followed fast and followed faster,' until borne down by the mailed hand of pitiless misfortune, stricken time and again, until at last hope fled, and he yields his broken sword to conquering fate and welcomes death with open arms? Can you not conceive of one more sensitive and shrinking than the herd, bending beneath a burden of woe too heavy for his shoulders, that of a crime perchance, with remorse to press it down, or of a foiled ambition, that eats the heart away, or of a lost love with its mocking eyes and maddening, taunting voice, pointing with rosy, taper finger to the elysian days of the past, and then with a jeering smile to the black, yawning hell of the present,—can you not conceive such a one broken by his burden, at length calmly, deliberately, sanely, without offence to his God, laying it with a smile at the feet of Death? Assuredly it is so.

"My dear ——, you will hear a great deal said about me. Endeavor to speak well of me. Let my grave be large enough to bury all my faults."

I need not again affirm that insanity is incubated and manifested, in certain moral and intellectual organizations, in the most perfect form of mental self-possession.

Self-conscious minds are always *apparently* sane while suffering exquisitely from their self-cherished mania, in which they are drifting to their doom. With remarkable ingenuity they conceal from every one their most wretched private thoughts, feelings, and intentions. Secretiveness, when active and morbid, is a prominent symptom of lurking inherited suicidal impulse. Men and women there are who carry for years secretly and definitely in their bosoms intentions distinctly suicidal.*

Not long since in New York, a gentleman of wealth and education arrived at the Grand Central Hotel, registered himself in regular order, and was assigned to first-class accommodations, consisting of a parlor, bedroom, and bathing apartments. He went immediately to his rooms, and his proceedings during the evening do not seem to have been particularly noticed, as the only incident now remembered is that he rung his bell at an early hour, and upon its being answered told the boy that he would not go down to supper, but desired some tea and toast brought to his room. These articles were furnished him, and nothing more was seen of him that night.

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* Inwrought hereditary mania for suicide was illustrated in the case of Mary Eibleg, a German widow woman, living at No. 198 Delancey street, New York, who was recently rescued from a watery grave at the Division Avenue Ferry slip, foot of Broadway, Brooklyn, E. D., whence she was removed to the Fourth-street Station, and furnished with lodging for the night. It seems that Mrs. Eibleg had been temporarily insane recently, and unknown to her relatives left home about nine o'clock in the morning. About seven o'clock of the following evening, she took passage on a boat of the ferry named, from which she leaped as it was entering the slip. When taken to her residence, next morning, by an officer, a daughter of the woman informed him that the mother of Mrs. Eibleg had *twice attempted suicide in the same way* during her lifetime, and ultimately took her own life by taking some poisonous substance.

On the subsequent morning about ten o'clock, he rung his bell again, and upon the boy going to his room he was found sitting in his bedroom without any clothing save his night-shirt, and it is inferred from this fact that he did not eat any breakfast, as he was not seen downstairs after that hour, and he asked for nothing to be taken to his room. He desired the boy to bring him a morning paper, and this was done. When the boy returned with the newspaper he was yet sitting in his bedroom in his night-shirt, and taking up the paper which was brought to him, he began to look over it. That was the last that was ever seen of him alive.

About the middle of the afternoon the chamber-maid of the floor tried the door, but finding it fastened, and supposing the occupant to be yet in bed, went away. A little before five o'clock, she returned, and, finding the door still fastened, thought the key had been left at the office, and opened the door with her key. She found no one in the parlor and passed into the bedroom, which was also empty, and she went about arranging the bed, which had been slept in. While engaged in this work, she happened to glance into the bath-room, the door of which was partly ajar, and in the bath-tub saw the occupant of the room sitting partly upright, naked, bloody, and showing even at that distance the rigidity of death. A single glance disclosing these startling facts, she fled to the office and told what she had seen. The superintendent of the house, with a medical resident of the hotel, instantly repaired to the room.

The deceased was sitting in the tub, which was about four feet in length, with his legs partly drawn up and his head resting against its rim. The physician examining the body found that death had occurred about four hours before, as *rigor mortis* was well marked and the blood upon the body was dry. The wound was found to have been made by a small bullet, and was on the right side, some three inches below the nipple, and as the course of the bullet had evidently been downward and was abdominal, death had ensued quickly because of internal hæmorrhage. It was not yet plain how the wound had been caused, but the doctor, feeling under the body, found a small five-barrelled revolver, and thus disclosed the fact that it was a case of suicide.

Upon examining the effects of deceased, a letter, covering ten pages of note-paper, was found, which was in an envelope, directed to a gentleman living in Mansfield place. Inside, the letter was directed, "To my friends," and from its contents the full name, place of residence, and the business of the deceased were ascertained. The greater portion of the letter was devoted to a touching expression of his religious sentiments, and the cause of his self-destruction was only vaguely hinted in his declaration that he found that he had contracted expensive habits, and that he had tried in vain to live within his means. It appeared from statements of a friend of deceased that he was about thirty-five years of age, of most correct habits and brilliant prospects, his father being very wealthy and his own means having been considered ample. He was a widower, his wife having died some time since, and in his letter he expressed a desire to be buried with her and his child. Among his papers were policies of life insurance in the New York Life for $2,500, in the Globe for $2,500, and in the Traveller's for $10,000.

This example (fully reported in the daily press) exhibits the pre-natal tendency which a mind may involuntarily entertain, acting like the law of gravitation upon his will, impelling the individual to overthrow existence by premeditated personal violence. In another mind the gravitation might have been as powerful toward homicide.*

The germs of murder or suicide the pregnant mother *can* plant in the ganglia and vital currents of the sympathetic system. They may lie imbedded therein and remain inactive throughout this life, giving no sign of their existence; in fact, these germs always rest in secret until some adequate cause broods over them, incubates them, and brings them actively and practically into operation.

The suicide is not the victim of a contagion which disturbs and sweeps over great communities like a whirlwind. A psychological epidemic strides from mind to mind, though geographically far apart. It transmits vibrations and thoughts to susceptible brains through thousands of miles of intervening space; perhaps awakening in one locality the mob-madness; in another place the murderous spirit of war; in other regions creating feelings of mysterious suffering; generating an impulse in some natures toward the commission of horrible crimes—arson, theft, rape, assassination, murder, and suicide.

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* Fathers and mothers will not need to ask for further counsel. Because hereby they may learn *how to prevent germs of murder and insanity* from obtaining lodgment in their unborn.

THIS MYSTERY EXCITES THE IMAGINATION.

So mysterious and so wonderful are the psychological undulations of the aërial etherium—which fills to the brim the invisible atmosphere of the round earth—that imaginative theologians and unphilosophical speculators attribute the effects to the malign volition of evil denizens of the hadean world! There is, however, a scientific principle in all this. Just as a bell sets the air in motion, or just as the wind starts water into waves, so the psychical atmosphere, which saturates the entire human world, travels and deranges, or perturbs more or less, the natural thoughts and feelings of every impressible person. On this principle a positive person can merely by the will *send his image through space*, and can thus impress his thoughts and even his outer personal appearance upon the inner sensibilities of another at a great distance. Thus we read of the case of a person "whose image was seen by his wife to enter his house and go upstairs some two hours before his actual arrival. On inquiry it was found that at that moment he was mentally imagining himself as doing the precise thing which his apparition did."

At certain seasons, and especially in certain localities, the surrounding atmosphere is a perfect mental telegraphic medium. Thus, unconsciously to both sender and receiver, are transmitted from brain to brain powerful impulses to perform deeds quite foreign to the harmony of society and wholly repugnant to the disposition and tenor of life; which will account, adequately, for the occurrence of mysterious, inconsistent, and insane thoughts and acts which many persons think and accomplish. Since the establishment of spiritual intercourse, the blending of the two worlds, this impressibility of the general mind has been universally augmented. But a little practical application of true knowledge of these mental laws and facts will enable mankind to overcome incidental psychological evils with positive good.

MANIA IMPARTED BY NEWSPAPER REPORTS.

It is certain to a demonstration that, in this newspaper epoch, thousands of minds are impressed and swayed by what they imbibe from journalistic fountains. The highest education and the finest abilities come to speech in our great dailies. Few persons have either time or ability to do their own thinking on the great current themes—science, society, politics, religion. They, therefore, read small tracts on science, race through the morning papers to get gossip on governmental and social events; and procrastinate efforts after religious knowledge until they have time to face the pulpit next Sunday. Now, although it is true that mental agitation, together with a certain superficial brilliancy of intellect, are propagated and generally diffused by newspapers, it is also true that the general mind is not much psychologized by their influence. Cholera, yellow fever, and small-pox spread in communities where the people are often too ignorant to write their own names. The same is true of mental epidemics—mobs, murders, rapes, robberies, infanticide, insanity, and suicide.

Therefore it is not true that the suicidal mania has received much of its contagious character from the two common journalistic habit of involving the act of self-destruction in an atmosphere of sentimentally-romantic sympathy. One writer deems it reasonable to suppose that the custom of reporting suicides in the sorrowfully admiring or tenderly heroic style, is not calculated to deter from the same fatal folly the many discontented or desperate ones of this earth who need the inspiration of but little morbid sentiment to make them ripe for such a death. For instance, in a report in this style respecting a late case of suicide in Syracuse, this State, published by the *Journal* of said city, there may easily be a most meretricious fascination for crude, ill-balanced minds suffering under imaginary wrong or disappointment of any kind. One day in February last, says this tender-hearted reporter, a young and beautiful girl, fashionably attired, stepped from a train of cars which had just arrived at the depot of the Central road in Syracuse and asked a cabman to convey her in his vehicle to the best hotel in the place. Accordingly, the man drove her to a prominent caravansary, where she took rooms suitable to her aristocratic appearance. Being exceedingly prepossessing in general aspect, unusually intelligent in conversation, and modestly conciliatory in her manner, she soon formed the acquaintance of the ladies of the house, to whom she told her story and appealed for assistance. Her proper home was in a western city of this State, where, from the age of five years, she had been the adopted daughter of a family living in ample luxury and giving her every advantage and indulgence of their liberal means. She had always been idolized by her adopted parents and treated with uniform kindness; but under the provocation of some fancied grievance she had resigned it all, and, with a small sum of money in her possession, came to a strange city with the idea of making an independent living for herself. She told the ladies, frankly, that no amount of discussion could change her purpose, and pathetically besought them to aid her in procuring a situation as attendant upon children. In the kindness of their hearts her new friends secured for her the employment she had asked. She assumed its duties as though familiarized with them by the experience of years, and her pleasing manner, industrious habits, and affectionate fidelity soon won for her the full confidence of the whole family. To them she returned a confidence imperfect only as to one matter. She would not give the name of the adopted parents whom she had so whimsically deserted, nor listen to any project for their information of her place of refuge. All seemed to go cheerfully and well with her until Thursday last. At about nine o'clock on the evening of that day she suddenly appeared in the family apartments dressed in her best night apparel, with a folded embroidered handkerchief in her hand, and with a ghastly expression of countenance. In answer to the interrogation as to what the matter was, she said she had taken the contents of a bottle of corrosive sublimate which the family had some days before procured for domestic purposes, as she was tired of life and desired freedom from its cares and perplexities. The family promptly remembered the antidote for such poison, and administered the whites of six eggs. Meantime a physician was sent for, who on his arrival gave the suffering patient a powerful emetic, followed by other prescriptions, and after a few hours she was pronounced out of danger. But he was mistaken. She lingered till the next morning, when her spirit took its flight.

With her last breath the unfortunate young creature gave the name and address of her adopted father, who, upon being informed by telegraph of the fate of the fugitive, came immediately to Syracuse and took charge of the remains. As a real father he wept for the rashly importunate one, but could no more account for her flight from a good and happy home under his roof than those with whom he found her could account for her abrupt suicide. The paper giving her story, as above, leaves all explanation of the affair to the father of the fatherless; but, perhaps, taking all circumstances into consideration, it would be as just to assign a not uncommon moral dyspepsia as the true cause of such perversity. The disease of physical indigestion, so unromantically frequent among young American women, very often produces a kind of moral or spiritual derangement, under spell of which an unappeasable discontent increases in proportion to all that affection and indulgence can do to alleviate it; and the victim, elaborating one fancied grievance upon another, morbidly cultivates hysterical caprice until reason is no longer of effect in restraining her from folly. The disease is wholly prosaic, and demands a treatment as destitute of all poetical sentiment. Probably it was the too-indulgent kindness of her guardians that made the moral dyspepsia of this last victim fatal; and pity for the young self-destroyer should not be allowed to confuse the stern lesson taught by such unlovely moral perversion.*

SUICIDE NEVER JUSTIFIABLE.

Three years ago, I received from a kind-hearted German patient in the City Hospital of St. Louis, Missouri, a letter relating to the subject of the justification of self-destruction. He was hopelessly prostrated with disease, totally destitute of money, far away from all kindred, shut out from the sympathy of beloved brothers and sisters, with every cherished tie on earth broken like his own heart. So conditioned, was it any wonder that he addressed me a letter in substance as follows:

"DEAR BROTHER DAVIS: More than once I have held the death-vial in my hand containing enough morphine to sleep me to my eternal rest. Would it be sinful for a man, who has lost everything that was near and dear to him in this world, forsaken by all friends, crushed by a self-wasting chest disease which pierces painfully by night and day through his body, keeping the mind in a drooping and despairing attitude? I would rather die now, throw off this mortal coil of clay and pass away to the upper spheres, than to endure these fearful pains and this despair any longer. Please let me know what is your true and unhidden opinion of this.

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* This account which appeared in the Sunday *World*, August 20, 1871, is hear introduced to show, first, that even paragraphical journalists begin to recognize the possibility of "a spiritual derangement;" and, second, to rebuke the inhumanity and impatience flippantly expressed by too many toward persons who gravitate into that horrible doom which no happy human heart ever brought upon itself.

"J. W. W."

This earnest-hearted German, soon after writing this letter, received sympathy from unexpected angelic sources. But concerning the question of justifiable suicide, I addressed him thus:

"My Suffering Brother: You know that in our glorious philosophy (which is also a glorious religion), every person is admonished to keep free from disease, and *to live as long in the body as is possible.* Whether sick or well, whether in pain or in pleasure, the Law of the Divine is: Live in the body *as healthily and for as long* a time as the body will let you live; for it is by means of the physical organism that the Spirit, together with its intelligent powers, is perfected and prepared to enter upon another and better existence. Children who die, or in fact any person who, by accident or otherwise, is forced out of the body before its full maturity, do not much improve, although they go into the Summerland. They are frequently compelled to return to earth, in order to pass, by means of observation and sympathy, through many of the very same *experiences* and the very same *trials* which they would have (or might have) passed through had they remained in the tabernacle of flesh. Suicide, therefore, is as *unnatural* as it is unfortunate. Like every other voluntary violation of the Divine code it is offset with many and various trials and innumerable sorrows subsequent to the act.* Therefore, my sorrowing brother! teach this gospel to all the unfortunates in the Hospital about you. Be thou *firm* in the ways of wisdom; then the angels will kindly look down and bless you!

"Heed the poet's words:

"'Though plunged in ills and exercised in care,
Yet never let the noble mind despair;
When press'd by dangers and beset by foes,
The gods their timely succor interpose;
And when our virtue sinks o'erwhelmed with grief,
By unforeseen expedients bring relief.'

"A. J. D."

A Remedial Hint.—Persons overwhelmed with any real or imagined provocation, and thus tempted to commit suicide, should immediately exert all their power of will to *forget themselves.*

"They that do much themselves deny,
Receive more blessings from the sky."

Insanity often becomes both functional and organic by too excessive and too protracted *self-thinking over trials and afflictions.* Moral and affectional insanity is emotional. But intellectual insanity is delusional and absurdly impulsive, especially when stimulated and aggravated by feelings of injured pride, or by the pressure of great disappointment, or by sudden bereavement, and very deep private sorrow. No psychological CURE is so certain and so rapid as *the cultivation of a true spirit of self-forgetfulness!* A new determination, a fresh hope, a new will to live and to work wholly and benevolently for the good of others, is the medicine of the Temple of Akropanamede.

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* There are other considerations, far more emphatic and influential with some minds, given in a volume by the author, entitled, *Answers to Questions*, p. 77; also see the *Penetralia.*

PREVENTABLE CAUSES OF LUNACY AND SORROW.

WHAT I shall now write will be complemental to the closing paragraphs of the last chapter.

The first thing to be said is *most important* to every human being, and I am ashamed to confess it! That THINGS, yea, mere *things*, have (or rather are permitted to have) power to assail and overthrow the immortal king, upon the throne of man's mentality—Reason! Is not this confession humiliating? And do you not say it is shameful to the last degree?

Poor, indeed, is the mind of the ignorant man! The wise person knows that all mere "things" are temporal and external compared with the mind and its affections. And yet behold how these same "things" are permitted to assail and oppress and crush into a maniac's cell their sovereign and heaven-ordained master—THE SPIRIT! Look around you, and mark well the lesson:

There is a housekeeper who, in order to maintain appearances and present at all hours what her ladyship, Madame Paramount Custom, demands of her subjects—the constant strain for this effect, the housekeeper breaks down first in her *temper* (which means that her moral faculties and their nerves are sick); and, secondly, she breaks down in her bodily health (which means that her will-power is enfeebled so far as it applies to her physical organs); and, thirdly, she drops fainting and crazed (oh, only feverish with slight hysteria and occasional nocturnal delirum, nothing more!) and, lastly, she begins to rally under the influence of *opium*, which she stealthily eats for the remainder of her days. And, believe me, so finally falls into *a popular lunacy*, a naturally noble mind beneath a load of unnecessary superficial "cares," for all which not even her ladyship, Madame Custom, will ever say "*Well done, thou faithful slave!*"

Again look around you: Behold the yellow-eyed, the hurrying, and fluttering opium-eaters, in shops and factories. In high stations, too, behold once strong men sinking hopelessly "under failures" in their chosen speculations or professions. Minds obedient to accumulations of matter! Great men are nothing but servants among the "things" of evanescent value. Do you wonder that the curse of lunacy is upon them? that folly and crime are the brain-cells of their sons and daughters? Poverty, shame, contempt, slander, disappointment, pride, selfishness: these are powerful causes of lunacy and despair in these weak minds.

Such unguarded persons cowardly permit "little things" to intrude upon them. They permit things to exaggerate their own importance beyond endurance. In consequence of which such minds, losing force and strength and courage, become nervously feeble and ill, accept the humiliating wretchedness, feel the degradation, refuse consolation from mere pride, resign all efforts at resistance by will; lastly, they are taken by sorrowing friends to an institution for the insane.*

One thing is certain: It is culpable moral weakness of individual will—yea, it is nothing less than a wicked rejection of the Divine goodness—to drop and "give up" under the oppressions of misfortune.

Exaggerations of private egotistic troubles, amplifications of little causes, and brawling currents of trifling interests in common, have wearied and prostrated many human minds.

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* I affirm all this from knowledge. Between the first and the third chapter in this volume I have "looked into" every important asylum, hospital, and private retreat, in the United States; also into one in Paris, and one in Constantinople; and I know that there are hundreds of women and men who are insane solely from excessive servitude to "things" and to "interests" purely superficial, and which (to my mind) are absolutely *unnecessary* to the growth and well-being of anything human. Hence I am constrained to conclude that seven-tenths of the existing causes of insanity are preventable by individuals themselves, and that the remaining three-tenths may, and will be in time overcome by science, and by the universal distribution of social justice and general human rights; and it is therefore hoped that this volume, aided by the application of what is already well-ascertained by and known to physiologists, phrenologists, anthropologists, and metaphysicians, will be in many minds productive of power unto salvation from seven-tenths of insanity in all its forms.

"What great effects from little causes spring!" Sensative souls shrink from social discord; they tremble beneath human oppression; they lose self-respect in their misery; and forthwith they seek the bewilderments of opium, or imbibe alcohol for "relief and sympathy!" Shall this be written: That these wretched souls are morally suffering from over-indulgence of their own innate self-conscious weaknesses? Behold their powerless wills, their disabilities of intellect, the childlike dependencies of their whole nature! Lunatic asylums overflow with such patients.

These organized moral imbeciles (as I have shown) may be traced to pre-natal circumstances. Practically, however, such discovery and inculcations at first only increase regrets and awaken humiliations in the hearts of friends. The victims themselves are incarcerated just the same—they are straight-jacketed and medicated and whipped, regardless of their hereditary defects—just as if they were strictly and personally responsible for their own condition.

Well: how much can *you* do? A sober man need not become a drunkard, and you know that an honest man need not turn liar or robber. But a naturally feeble will cannot energize itself with moral power, neither can a constitutional imbecile endow his own mind with wisdom. Unsuspected, there is in almost every human mind a "weak spot"—a crevice between the most perfect cerebral convolutions through which popular evils may make either ingress or egress—rendering "immorality" and "insanity" and even "imbecility" a *possibility* to every living individual. And yet, notwithstanding this overshadowing possibility—hovering like a bird of evil in the atmosphere over every head—there is but little forbearance and charity exercised toward the inobviously unfortunate. The barbaric and uneliminated cruelty of mankind expresses itself in penitential institutions, in poor-houses, in jails, and in the appointments of hospitals for the insane. The infernal verdict is: "Your miserable condition, my dear sir, is entirely your own fault!" But over the celestial air floats the motto of an angel:

"That he who feels another's woe,
  And strives to soothe his sorrow,
Whose sympathies spontaneous flow
  To brighten his to-morrow,
Shall be esteemed both good and great,
And Heaven shall bless his last estate."

MORE MORAL ENERGY DEMANDED.

Medicines made for the mind are compounded in the muscles of strong organizations and are by them administered to other minds diseased. But the common unworthy weakness comes to speech: "I CAN'T!" When I hear this sickly whine often slipping from between the sweet lips of persons of great natural, yet undeveloped powers, my thoughts sometimes revert to Plutarch, the ancient moralist, of whom Emerson justly says: "He was not a profound mind; not a master in any science; not a lawgiver, like Lycurgus or Solon; not a metaphysician, like Parmenides, Plato, or Aristotle; not the founder of any sect or community, like Pythagoras or Zeno; not a naturalist, like Pliny or Linnæus; not a leader of the mind of a generation, like Plato or Goethe. But if he had not the highest powers, he was yet a man of rare gifts. He had that universal sympathy with genius which makes all its victories his own; though he never used verse, he had many qualities of the poet in the power of his imagination, the speed of his mental associations, and his sharp, objective eyes. But what specially marks him, he is a chief example of the illumination of the intellect *by the force of morals*."

This force of "the morals" is just what men and women feebly fancy themselves to be without. Hence, concluding that they are incapable of self-control, being only "a thing" in the hands of Destiny, they permit the inherited eggs of insanity and suicide to incubate in their brain-cells, and thus such persons drift day by day nearer and nearer to the grave, or, what is far worse, into the madhouse or prison.

Parents have power to prevent insanity! by obedience to laws and conditions sacred to reproduction. *Individuals have power to prevent insanity in themselves!* by obedience to laws and conditions sacred to life and health in the body. This inheritance may be provocative of mental disorder by incubation. Still it is true that the individual—with the truth of this volume working in his reason and energizing his will—can exorcise all devils (diseases) which would drag him down into their burning and howling retreats.* The physical causes of mental insanity are within human life; therefore they are within reach and control.

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* The ancients received and manufactured their ideas of everlasting hell-tortures out of the raw material suggested by various acute diseases. One orthodox poet put the horrible scheme in word, thus—

"Great God, when I have wept a thousand lives away,
When torment has grown weary of its prey,
When I have raved a thousand years in fire,—
Ten thousand thousand,—O, let me expire."

The hell of theology is an imaginary red-hot lunatic asylum extended out to an everlasting time, the same being in these days supplied with all modern improvements, furnace in the cellar, gasoline apparatus, etc., a barbaric suggestion and extension of individual suffering, experienced from the burning retreats of evils (diseases) in the globules of blood and in the cells of the brain.

Blessed is he who possesses the power (of Knowledge) and the will (of Spirit) to rise triumphant over his incidental discord and hereditary imperfections.

DISAGREEABLE EMANATIONS FROM THE INSANE.

In connection with the self-healing and mental cure principles set forth in the last chapter, I have something practical to write about the magnetic evaporations of the skin.

Physiologists will not readily concede, what is nevertheless most certainly true, that the odor of the body is fundamentally caused by emanations from the particles comprising the invisible vital (or soul) principles.

The beautiful constitution of the skin—the *epidermis* at the outer surface of the body; and the *vera cutis*, the skin lying at the foundation; both united by the *rete mucosum*, an indefinite membrane between the two—proves how perfectly the covering of the body is adapted to indicate the exact state of the spontaneous affections and the voluntary mentality.

The skin is supplied with three sets of protective and productive glands—one for *water*, one for *hair*, one for *oil*. The perspirational glands are minute cylindrical tubes rising spirally from beneath to the surface. The capillary glands resemble so many bulbroots, and grow from delicate soils energized by beautiful nerve-fibres. The sebaceous glands, known as the oil-tubes, rise from the underskin and open at the surface by minute pores; all these indescribably beautiful structures are abundantly interlaced and fed and protected by a wondrous network of nerves, arteries, and veins.

The outer skin of the body, called the epidermis, is soft and comparatively destitute of sensibility. It will grow again when lacerated, or if even when destroyed. At all times this membrane is a protecting sheath for the highly sensative skin beneath, called the vera cutis. The outer cuticle is composed principally of albuminous matter; is therefore capable of remarkable hardness and thickness by use; and with the accumulations of moisture and hair and oil, the external membrane is frequently in need of ablution, friction, and a moderate use of soap.

THEORIES REGARDING THE ORIGIN OF SKIN ODOR.

It is supposed by many that all skin odors arise from the acids and alkalies, the mucous, the serum, and the oily accumulations, which the innumerable absorbents of the skin and the excretory glands bring out from the entire physical organism. True, a large allowance is to be made for the complex "smell" of these chemical matters upon the cutaneous investment. But how will you explain the totally different odors emanating from persons of almost exactly similar temperaments, or account for the very different smell of the same person in different bodily and mental states?

The middle membrane, rete mucosum, which is somewhat more sensative than the external cuticle, is the residence of all those fluids, ethers, and matters which give color to the complexion and to the surface generally. This mixture on the surface of the middle skin makes the skin white, black, red, brown, and of different shades; so that, in very truth, "beauty is but skin deep," so far as complexion may be considered a part of beauty; but let no one imagine on this principle that the odor of the person is also only "skin deep," for this reason: The very essences and ethers of the soul-principles—out of which is exuded all vital fluids and solids which compose the body—evolve each an atmosphere of its own, with an odor exactly in accordance with the *states* of the affections and the intellect.

Allow just here a brief digression. Those acquainted with our philosophy need not be told that the substantial man is the elemental spiritual body of the interior and spiritual man; that this interior *substance* which envelopes the inmost spiritual being has its own undisguisable magnetic odor; and that the odor is varied according to variations in the state of the affections. Swedenborg plainly cognized the substantial nature of what physiologists term "force." Thus the Swedish medium wrote: "The reason why man after death is a spiritual or substantial man is because this spiritual or substantial man lay inwardly concealed in the natural or material man; which natural or material man was to it as a covering, or as a skin about to be cast off; and when the covering or skin is cast off the spiritual or substantial man comes forth, a purer, interior, and more perfect man."

Still further must we quote from the memorabilia of this incessantly writing medium, a passage replete with common-sense: "That a man after death is not a mere vapor, of which no idea can be formed but as a blast of wind, or of air and ether, and that such vapor constitutes or contains in it the human soul, which desires and expects conjunction with its body, in order that it may enjoy the bodily senses and their delights as previously in the world? Who cannot see, that, if this were the case with man after death, his state would be more deplorable than that of fishes, birds, and terrestrial animals, whose souls are not alive, and consequently are not in such anxiety of desire and expectation? Supposing a man after death to be such a vapor, and thus a breath of wind, he would either fly about in the universe, or, according to certain traditions, he would be reserved in a place of confinement, or in the *limbo* of the ancient fathers, until the last judgment."

Leaving with the reader this sensible suggestion from the Swedish medium, I return to the subject of this chapter.

FUNCTIONS OF THE SKIN.

The foundation skin is composed of the most sensative tissue and the finest possible nerve structures. If this skin be lacerated, the pain is sudden and intense; if destroyed in any spot, it never grows again; thus, unlike the external covering, it always keeps a record (a *scar*) of its suffering. Nerves, arteries, and veins are wisely and beautifully distributed throughout "the true skin," or *vera cutis*; therefore, when it is cut blood flows freely, and the pain instantaneously darts off to the spinal cord, thence upward to the sensorium, and thus the feelings and the intelligence recognize the telegraphic message and involuntarily seek to escape. It is this skin, and not the muscles and the bone, which principally suffers when the surgeon amputates a limb. So exquisitely organized is this interior cuticle that it cannot forget, although it may forgive, an insult or particular injury. The life-long *scar* is an evidence of the accident, or of the transgression. The soul-principles never outbuild this wondrous structure but once in the rudimental life of a person; hence the unspeakable importance of uniform obedience to its laws and most reasonable requirements.

SOUL ODORS SUPERIOR TO PERFUMERY.

The spiritual emanations of the interior membrane may be modified, but they cannot be wholly disguised by any known perfumery; not even by the utmost external cleanliness; not by the most agreeable and judicious drinks and diets; not by the most refined external bodily habits and exemplary conduct among men; because, although it is important that every person should habitually practise all these excellent things, from which a great many pleasant effects and healthful sensations and externally agreeable smells are certain to rise; yet there remains the fundamental fact: The essential existence and the spiritual *states* of the individual, each giving out its own aura from which *odors* are inseparable, and by which, by a law fixed and unchangeable, the real interior condition of the person may be infallibly known.

DIFFERENT STATES OF SOUL DETECTED BY THEIR ODORS.

Thus, near the bodies of insane patients an intolerable odor is perceptible. Different forms of insanity are characterized by different kinds of this offensive effluvium. By frequent washing and changing of garments this repulsive smell is greatly diminished, insomuch that the attending physician and the customary attendants cease to detect the least unpleasant emanations from their personally clean patients; and yet there still lingers about them that which—especially among the unfortunate insane poor, who by necessity wear the same garments a long time—may be styled "the odor of the soul," a peculiar spiritual aural emanation, which sensative olfactories can instantly detect, which cannot be evolved or simulated by designing persons who feign insanity, and which is infallibly as certain to exude from the affections and passions of the person as that smells are inseparable from the atmospheres of animals and plants.

MANIA OF MUTUAL HATE BETWEEN MEN AND WOMEN.

IN almost every case of insanity the affections are involved, and especially is this true of the marriage love; therefore now I ask your attention to some insane manifestations in this respect.

Inversion of conjugal affection, from whatever cause, is felt and manifested in practical hatred and aversion.*

Enthusiastic and demonstrative natures, when neglected or abused by their sexual opposites, become terrible haters and cruel misanthropes. Bitterness impregnates every feeling and misimpresses every sentiment which previously attracted the innocent heart to its adored object. The child of such a mother, much more than of such a father—because the maternal organization is the real maker and the real artistic moulder of the coming being—is certain to inherit involuntary and unwished-for hatred toward the sex, which represents the other side of existence.*

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* The author would avoid repetition as far as is consistent with the consecutive presentation of a truly Harmonial Philosophy; therefore, now, to save repetition, and yet to bring the whole subject of Conjugal Love before the reader, he refers to the *Gt. Harmonia*, vol. iv., entitled "The Reformer."

Man-haters and woman-haters are thus brought into "this breathing world;" after which they begin to proselyte, and to look about in society for sympathizing recruits. An innate consciousness or memory of having been at some time cruelly treated; or an everpressing incessantly-whispering instinct that "abuse" would come should they venture upon indulging sentiments of affection; a dim recollection of some *one* particularly sad experience, as in a pre-existent state, admonishes the inverted conjugal love to hate, avoid, and vilify.

Unbalanced natures experience similar disturbances and similar sexual repulsions. Persons of either sex, with weak affections and strong passions, indifferent to the requirements of domestic duties, to whom a quiet home-life is excessively stupid and repugnant, greedy of wealth and worldly distinction—such are, in secret, social vilifiers and human haters. The misanthropical poetry of Byron conveys sweet sympathies to their perverted and vengeful instincts. By such the immortal principle of love is degraded to the low rank of material sentimentality and fleeting attractions. "Men and women," say they, "are mutual enemies and natural oppressors." Love to them is nothing but a temporary sensation, excited by the magnetism of blood and fed by physical beauty, adapted especially to win, subjugate, betray, and destroy.

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* "Who at this day," asks the Swedish writing medium, in his "Apocalypse Explained," "can believe that the delight of adultery is hell with man, and that the delight of marriage is heaven with him; consequently, that in proportion as man is in the one delight, in the same proportion he is not in the other, because so far as man is in hell, so far he is not in heaven! Who at this day can believe that the love of adultery is the fundamental love of all diabolical and infernal loves, and that the chaste love of marriage is the fundamental love of all celestial and divine loves; consequently, that in proportion as man is in the love of adultery, in the same proportion he is in every evil love, if not in act, yet in effort; on the other hand, in proportion as man is in the chaste love of marriage, in the same proportion he is in every good love, if not in act, yet in effort?"

ORIGIN OF EVIL IN THE CONJUGAL WORLD.

Inverted conjugal love kindles unhealthy fires within the medulla oblongata, and between the vital threads of the cerebrum and cerebellum.

Insanity is the result. Half of the world's trials and sorrows grow in the gardens of conjugal affection; the other half of mankind's misery is evolved from the vortex of private property.

But the disclosure of these causes of human wretchedness and crime is not the remedy. Progression and development, universal growth in the spiritual, and a corresponding advancement in true individual manhood and womanhood, constitute the only prevention of abounding sorrows and insanity.

Conjugal love is behind and *within* all the springs of individual life. First, an attraction of opposite natures and interests into a oneness—Marriage; second, the development of the constructive, acquisitive, and artistic faculties into use and form—Home; third, the irresistible expansion and multiplication of divine love—Offspring; fourth, the industrial devotion and dignification of individual life to the physical welfare and mental education of others—Family; fifth, the union of heavenly with earthly interests, through an everlasting change in personal life—Death!

It is most positively impressed upon my mind that all tirades and tearful sermons against the organs and legitimate accomplishments of conjugal love are born either of perverted affections (which are *devils*) or else of religious superstitions, which are also *devils* "dressed in the livery of heaven," with a most heavenly expression of countenance, which is unwarmed by the eternal fires of a true human heart.* With spiritual hybrids, with eunuchated moralists, with prosy celibates, whose refined souls rise in purity superior to the works of God, who can practically cultivate close fellowship? And here is the sovereign reason why I cannot: These miseducated minds do not discriminate justly between evils evolved by *abuses* of what is essentially pure and good, and the legitimate outgrowths which may be and are developed from the same pure and good source.

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* This brings before me the counsel of an orthodox "divine" to his beloved son in college. "My son," said he, "saturate your soul with the truths of sacred learning, and beware of the *ignis fatuus* lights of a profane, poetical literature which dazzles and blinds, and ultimately destroys. Shun Shelley as you would one with the mark of Cain upon him. The wretched atheist, who was without God in

For example: Men love women, and women love men. They do this as naturally and legitimately as the intellectual faculties love thoughts, ideas, and principles; yea, as naturally and legitimately as the moral faculties love truth, justice, goodness, purity, and immortality. Now, what do we find in the world? Broken hearts, jealousies, licentiousness, rapes, deadly duels, murders, abortions, infanticides, syphilitic diseases, epi-

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the world, who was steeped to the lips in blasphemy, and whose death was a special judgment from the Most High. Byron is the Lucifer of poetry, as Bulwer is among novelists. Of Burns, I need only say that he is low and profane. Of Moore no Gospel minister can think or speak fittingly. It is best to ignore him and his productions—to erase him from the mind entirely.

"I make no terms with the sinful crew of authors, to whom you are evidently giving your precious time. I not only ask, but I command you, in future, to confine your readings to works of piety and morality, and the college classics." Then the father recommended him to read again and again "Pilgrim's Progress," "Baxter's Saints' Rest," "The Call to the Unconverted," by the same author, "The Whole Duty of Man," and "Thomas à Kempis"!

lepsy, impulsive insanity, amatory mania, self-pollution, loss of self-respect, despair, idiocy, suicides. Now what is the remedy? Celibates and religious eunuchs in effect reply: "*Abolish conjugal love!*" How accomplish this? "By destroying the human heart." Impossible! Well, then, "*convert* the sensual into the spiritual." But *love* cannot be sensual; it is always *spiritual.* Selfish and sensual appetites—these are *passions;* that is, Conjugal Love is perverted and crowded from its appropriate celestial channels. The troubles, the evils, the crimes, and the lawsuits, which afflict mankind, in this department of interest, are legitimate outcroppings from ignorance, selfishness, inversions, and from established and protracted abuses of that which is essentially sweet, just, beautiful, pure, and eternal.

THE CURE OF THE EVILS.

Growth in mankind's common spiritual life, which is necessarily as slow as it is absolutely certain, like corresponding development and refinement in individual character, will in the true time overcome all these perverted effects of conjugal love with positive and everlasting good.

Insanities in the department of property will ultimately be banished from the world by the workings of some divine immutable principles. Of necessity the principles of progress and refinement operate by and through individual life, intellect, and will; therefore, each individual can, by the exercise of his or her powers and attributes, either retard or accelerate the establishment of the Eternal Reign of Right on Earth.

Man and woman mutually create "marriage;" this relation necessitates the development of "home;" this heavenly habitation presupposes private interests and "children;" these ties and responsibilities stimulate innate desires for the possession of Knowledge and for Property; and this knowledge and this property, when acquired by eating of forbidden fruit, by greedy ambition, and by existing unjust methods, necessitates and develops laws and lawyers, conflicts and wars, insane strife, robbery, fraud, assassination, murder.

But there are millions of human beings who in every century live and pass away innocent of these existing perversions and crimes. Perhaps you, kind reader, may be one of these fortunate persons—never having felt the diabolical impulses generated by greedy ambition to possess great wealth. You may have all through life honestly labored, provided food and shelter and comfortable raiment and education for yourself and family; enjoyed music, the scenes of nature, the sweets of pleasing companionship, attended to the cultivation of neighborly interests, doing good to some and harm to none, feeling confiding and restful in the knowledge that there are physicians for your body, theologians for your soul, lawyers for your property, and the Infinite for your Spirit. If *you* have so luxurious a private history—or if you *know* of any person who has—then conclude that "the thing is possible." If there be such a possibility, if *one* individual can be born and married and beget children and possess property and establish a home and pass along through earth toward the Summerland, without having knowingly robbed or envied or defrauded a fellow-being—then "Hope springs eternal in the human breast," with the morning stars singing the song of the world's final redemption, in accordance with immutable principles at once perfectly natural and harmonially spiritual.

Man-haters and woman-haters should be assigned to a place among the victims of partial insanity. Misanthropy is a cold type of self-cherishing and self-luxuriating madness. It is a malady of the inverted affections—an infirmity of the selfishness of passion, which has been (perhaps in a progenitor) outraged, subjugated, disappointed, or humiliated, enkindling the fires of scorn and indignation and revenge—a self-conscious eccentricity of disposition, which deserves to be known as "insanity," and should be deprecated as unworthy a place within the human mind, because simply it is a wicked and dangerous monstrosity of the diseased human heart.

CRUELTIES CAUSED BY AN INVERSION OF PARENTAL LOVE.

In the last chapter one manifestation of inverted marriage love was presented; now I come to another form of affectional insanity.

The great powers magazined in the conjugal principles of the human mind express themselves in filling with blood and enlarging that part of the brain appropriated to their sole possession and development. When over large the parental love is moved most passionately to yearn for offspring, and it will injuriously indulge those it may have; when deficient in growth it will hate children, and needlessly torture them with insane perversity. When the proper amount of blood is denied the organ, then the balance and natural feelings of the mind in this respect and proportionally to this extent are practically unsound, being engermed with insanities, which only wait for favorable circumstances to commence incubation. Hence constant and motiveless cruelty to that mysterious and complicated revelation from Heaven, the child-nature, should be deemed in our courts ample evidence of incontrollable insanity, entitling the defendant to a commitment for lunacy of the violent and dangerous and paroxysmal type.

INSTANCES OF FILIOPHOBIA.

Two years ago an illustration appeared in the public journals. It was the case of a pauper girl, named Sarah Maria McKeering, who died in Lawrence, Mass., when only in her seventeenth year. All the earlier years of her sad life she was subject to the insane cruelties practised upon her by a wealthy farmer and his wife. Her sad story as given in the *Boston Herald* is as follows:

"She was born in poverty at Deer Island, and at an early age she was taken by a Mr. Sanborn, a childless father, to his happy and pleasant home in Salem. She was then about nineteen months of age. While there she enjoyed all the happiness of which a child was capable until her kind protector died and left his wife in poverty. She, too, also fell sick, and soon the only support of the two was what Sarah, then but four or five years of age, could beg upon the streets in cold, rain, and snow. Some gentlemen found out the state of things and took charge of Mrs. Sanborn, and Sarah was taken to Tewksbury. At the age of six years, this mere infant was taken by a wealthy family in the vicinity of Lawrence, and it was naturally presumed that she would be kindly treated and educated. At the Tewksbury institution, a few years since, it was thought proper to appoint an agent to inquire into the welfare of the waifs who had been taken from the institution. In the case of Sarah, the family who had given bonds to educate and bring her up in a respectable manner, reported to the agent that after living with them for four years she had run away. Further search resulted in finding Sarah with a respectable family in Lawrence, who had taken her in on the day after she had left her place, and who were led to do so by hearing of her as being at the house of a neighbor, where she had obtained shelter over night, and where she came the afternoon before in a pitiable condition, with arms black and blue from apparent recent ill-treatment. When found she was sick and helpless—a beautiful girl, some sixteen years of age—emaciated, and pronounced to be in a consumption by four different physicians, who had been called to her aid; and she told a sad story of abuse and shameful ill-treatment concerning the family into whose charge she had been given by the State ten years before. She alleged substantially that on one occasion having not enough to eat—being fed for days in succession on nothing but cold potatoes and salt—she took a piece of apple-pie and hid it; but her master found it, and to punish her took her to the barn and compelled her to eat moist cow manure from a large spoon held to her mouth; that, on another occasion, her mistress dragged her to the kitchen stove and put her hands on the hot iron, holding them there until they were blistered; and at another time held a chamber vessel to her mouth and forced her to drink urine; that another day, when she was discovered eating a piece of pie or cake, her mistress made her take a dose of epsom salts, saying that she would 'physic it out of her;' that, while the family allowed the hired help—men and women—to sit and eat at the same table with themselves, she was compelled to eat her meals alone, and from a tin plate, sitting on a stool in a sink-room leading out of the kitchen. And she further alleged, that for some slight misdemeanor her mistress took her into the attic, and tying her to a post, having first stripped off every particle of her clothing, terribly beat her bare flesh with a bunch of four sticks, till they were nearly worn up; and she alleged that the reason why she left them was that they had threatened to give her another beating, which threat put her in such great dread that she ran away, clothed so shabbily, as is said by those who first took her in, that it could not be judged from the medley of her garments whether she was boy or girl. Such was the girl's story of her cruel treatment, and she adhered to it in the presence of those who had so foully abused her."

Now my impressions, derived from an examination into the causes of analogous cases of cruelty practised upon children—including cases of injury done to defenceless animals and pets about the house—bring me to this: That those who inflict such pain and sufferings are usually esteemed as clear-headed, self-willed, hard-working, penurious, and Sunday-religious; are generally highly valued as good neighbors and loyal citizens. But within the "platter," which externally was "clean" and agreeable to look upon, I found something suggestive of "dead men's bones." Of course all such persons are "hypocrites," both socially and religiously.

The diagnosis. The intellectual faculties were sound and the will energetic; the moral organs, however, were only moderately developed, and rather feeble in psychological power; the base of the brain, including the neck and the entire system of vital organs, quite healthy, compact, and inclined to be ponderous. But there was a "spot" in the brain, almost struck with the bloodlessness and pale nothingness of death! It was the famishing organ wherein Parental Love, in the rightly organized, finds its habitation and true development. The persons were, to use a common saying, "sane upon every other subject." They did not even always attempt in conversation to disguise their repugnance to children.

Another illustration here presents itself. Let me not mention names for the sake of humanity; but give the facts to emphasize the subject under discussion.

A western journal says: "A few days since the citizens of X—— were horrified by a sickening account of cruelties that had been practised upon a little girl, formerly an inmate of the public infirmary, who had been taken by a family residing in the north-western part of the county to bring up. The child, M—— W—— by name, is the daughter of one of the inmates of the infirmary, and is now nearly eleven years of age. Nearly three years since, when she was eight years old, a man by the name of D—— E——, who lives near Fairfield, applied to the infirmary for a child to raise, and she was given to him. No tidings of her welfare were received during this time until last Wednesday, when a wagon drove up and a pitiable, wan, and disfigured child was taken out and left with the matron of the institution, with the message that "they couldn't keep her any longer and had brought her back." Judge of the horror of the mother, who is still an inmate of the infirmary, on recognizing this pitiable object as her child. The child upon examination showed unmistakable evidences of a long-continued and systematic course of ill-usage. Her form, instead of presenting the rounded outlines of childhood, is dwarfed and stunted. Her hands, hardened by incessant labor, look almost like claws. Her limbs are black with bruises from repeated beatings. Her neck is discolored with the marks of a rope, by which she has been hanged and afterward dragged over the floor. Her ancles are lacerated and swollen by a cord with which she has been tied, and, as it is alleged, hung head downward for punishment. Her story, which is given with apparent truthfulness, reveals the fact that during all these three years she has been fiendishly treated. She has been starved and overworked. As a punishment for real or fancied offences, she had been cruelly beaten, hung by the feet head downward—hung by the neck and almost strangled—and, after being taken down, and while the rope was still around her neck, dragged upon the floor around the room. She was on one occasion bound with a rope and suspended in a privy vault until nearly dead. These and other fiendish atrocities her story reveals, and her appearance indicates. That such fiends as this man and his wife should live in an enlightened community, and their practices for so long a time remain unknown, is a source of wonder. Now that they are known, we hope a speedy and unflinching justice awaits them."

There must have been, according to our philosophy, some great wrong committed against the very existence of such individuals. Thus their bitter violence toward childhood was implanted and organized into their vital-soul fluids, into the atoms of all their solids, into the very marrow and meanness of their bones.* When incubated and made active it becomes a species of mania which some persons experience for meeting "will with will"; a passion for subjecting others by superiority of strength; and so in manifestation it appears like a relic of that barbarian age from which our civilization has been imperceptibly evolved.

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* *The Tale of a Physician*, a volume written by the author and published in 1869, is a most thrilling history of the incubation of the crime-germs. Thousands who cannot be induced to read a thought-work on the science and philosophy of "crime and its cure," may learn the actual truth by reading the volume here referred to.

"It might reasonably be thought," says Mary F. Davis, "that admonition on this score to civilized people is superfluous—that parental love in this enlightened age is a perfect guaranty against the abuse of childhood. Would that it were so. Would that we did not know that respectable and influential citizens exist who make of home a pandemonium by indulging within its sacred precincts in outbreaks of fiery passions, and scourge with unrestrained cruelty the terror-striken little ones who have offended. If this may occur among the sane and upright, what takes place, think you, in houses where the vicious and intemperate dwell? God help the wretched wives and children of habitual drunkards! Though not always savage, they are oftenest so, and in their fits of demonic frenzy, helpless women are battered and butchered, and innocent children beaten, bruised, and mangled to death. A step lower, and mothers, as well as fathers, steep their senses in the maddening bowl, and turn with insane fury upon their offspring. More than this, there would almost seem, for the past few years, to have prevailed a mania for committing crimes of the most unparalleled atrocity upon young and unoffending children. Victimized by fiendish passion, many a dear little girl has suffered horrible agony and death; while avarice and cold-blooded cruelty have subjected sad-hearted orphans to prolonged tortures worse than death under the mockery of foster-parentage. The savage instincts which once ruled the world are still too strong to allow of the unlimited exercise of irresponsible power by the adult population of this or any other country. Hence the State should protect its children. Their wrongs should no longer blacken our records. Punishment by torture and the lash should be abolished by the strong hand of public justice; and the benevolent should establish 'Societies for the Prevention of Cruelty to Children.' "

OVERCOMING EVIL WITH GOOD.

To my companion's inspiration I have something to add concerning the possibilities and treatment of childhood.

"The great mind's greatest reward," some one has written, "is the secret pleasure which arises from a generous act." Doing *good* was the daily practical prayer of the gentle-natured Reformer whose name is oftenest spoken by paid sermonizers in these days. Wisdom treats human mental and moral weaknesses as it treats muscular and nervous weaknesses—as a disease, either hereditary or acquired, dating back of conception and birth, or springing from evil habits amid overmastering circumstances. Wisdom sees a central element of goodness in the soul—an angel, sleeping enfeebled, in life's manger—and not a fiend, not a self-conscious devil, as taught by the mistaken priesthood.

Angel influences within us, around us, on either hand are inspiring each willing nature with philanthropic impulses. A chronically bad man is a maniac at large. "He hath a devil." It is the implacable hereditary demon of an organic perversity; a headstrong, living *temper* derived from drunken ancestors, from errors of childhood, from evil associations, from the fountains of impurity, which, organized into conscious flesh and blood, lead on to deeds that

——"Make the demons blush,
And angels and righteous men grow pale."

And yet in the uncultivated mental recesses of that moral maniac, of that spiritually drunken and criminally bad man, you may find a fountain of innocence, of noble aspirations, longing for the friendship of angels and the society of harmonious men. Wisdom is kind, long-suffering, and of great mercy; and contemplates and treats the maniacs of crime, the agents of evil, as a good physician treats his dependent sick. Love's immortal power, silent always as truth and fertilizing as golden sunshine, aided by her companion, Wisdom, is the saviour which alone can still life's tempestuous sea.

"Oh! love, what is thy treasure
Of potent spells to soothe the arrow's smart?
Richer than store of jewels without measure
Thy magic art!"

The crowning glory of Wisdom is its all-conquering power of self-forgetful love. A practical example of this now presents itself. The colony of Petitbourg is an establishment for the reformation of juvenile offenders—the instruction of abandoned children (boys)—who are found without any parental care, wandering about the streets of Paris. It is supported by voluntary contributions. The boys are taught all sorts of out-door and in-door work, and have regular seasons of recreation. When any one commits a fault requiring grave punishment, the whole of the boys are assembled, as a sort of council, to deliberate and decide on the kind of punishment to be inflicted, which consists usually of imprisonment in a dungeon for a number of days, and, of course, no participation in the recreations of the community.

There are present about one hundred and thirty boys in the institution. Now, here is the peculiarity of the discipline. After sentence is passed by the boys, under the approval of the director, the question is put, "Will any of you consent to become the patron of this poor offender, that is, to take his place now and suffer in his room and stead while he goes free?" And it rarely happens but that some one is found to step forward and consent to ransom the offender by undergoing his punishment for him—the offender being in that case merely obliged to act as porter in carrying to his substitute in the dungeon his allowance of bread and water during all the time of his captivity. The effect has been the breaking of the most obdurate hearts of the boys by seeing another actually enduring willingly what they have deserved to suffer.

A remarkable case occurred lately. A boy whose violent temper and bad conduct had procured his expulsion from several schools in Paris, and who was in a fair way of becoming an outlaw and a terror to all good people, was received into the institution. For a short time the novelty of the scene, the society, the occupations, etc., seemed to have subdued his temper; but at length his evil disposition showed itself by his unclasping his knife on a boy with whom he had quarrelled, and stabbing him in the breast. The wound was severe, but not mortal; and, while the bleeding boy was carried to the hospital of the colony, the rest of the inmates were summoned to decide on the fate of the criminal. They agreed at once on a sentence of instant expulsion, without hope of readmission. The director opposed this, and showed them that such a course would lead the poor desperate boy to the scaffold or the galleys. He made them think of another punishment. They fixed upon imprisonment for an unlimited period. The usual question was put, but no patron offered himself, and the culprit was marched off to prison.

After some days the director reminded the boys of the case, and on the repetition of the call, "Will no one become the patron of this unhappy youth?" a voice was heard, "I will!" The astonished boys looked round, and saw coming forward the very youth who had been wounded, and who had just been discharged from the sick ward. He went to the dungeon and took the place of his would-be-murderer (for had the boy's physical strength been equal to his passion, the blow must have been fatal, both boys being only about nine or ten years old); and it was only after the latter had for some time carried the pittance of food to his generous patron, and seen him, still pale and feeble from the effects of his wound, suffering for him privation of light and liberty and joy, that his stout heart gave way—he cast himself at the feet of the director, confessing and bewailing with bitter tears the wickedness of his heart, and expressing the resolution of leading a different life for the time to come. Such a fact needs no comment.

Newspaper paragraphs and magazine stories are loaded with the evil deeds instead of the good things done in this great rushing world. Would it not be better to keep a record of noble, magnanimous acts, which reflect credit and beauty upon our much-depreciated humanity, causing all philanthropists to take fresh courage in pushing forward the great works of reformation? Doings of the Moral Police?

Unseen powers within the spirit are certain to be silently aided in the performance of good deeds by vigilant agents of mercy who daily move through the atmosphere of the world upon the silvery wings of love. Little children, separated in their plays from the protection of home, are sometimes rescued by one of these walking angels. Here is the record of an instance: Attached to an omnibus a pair of fractious horses took sudden fright, and ran down the street at a fearful rate, whirling the coach from side to side with terrible velocity, cleaving out of the way everything with which it came in contact. Men, women, and children, all frightened, fled away, taking shelter in alleys and stores nearest them. On and on the affrighted steeds dashed in their mad flight.

A child, starting across the street, had misjudged the distance. He was in the midst of the broad avenue and the wild animals just upon him. He was unable to cross safely, nor could he retreat. 'Twas a fearful sight. Fear blanched his cheeks—a moment of solemn awe! Many saw the peril of the little one, and every breath was hushed, every muscle relaxed, while all eyes closed to shut out the painful vision.

A moment the runaways seemed to waver, and in an instant reared upon their hind feet over the helpless little one. A person, to all eyes transformed in an instant into an angel, darted across the street, caught up the boy and, with a single leap, sprang to the opposite side. The child was saved, and the horses dashed away, yet fiercer than before.

Many gathered around the little fellow, congratulating him on his fortunate escape from death. But his deliverer—they looked up for him. He had disappeared ere any could thank him. Yet richest blessings of the thankful parent's heart crowned the noble soul of the Unknown, who, as the happy eccentric philanthropist, after saving the life of the little one, pursued the "noiseless tenor of his way" among the poor and outcasts of the city, relieving to the extent of his benevolent ability their most extreme wants. On and on he passed in his mission of mercy nor paused to listen to the countless blessings called upon his devoted head, nor to witness the tears of deepest thankfulness shed like rain o'er his open palms. On, and still on he passed, speaking words of good-will to the disconsolate and meek. He asked not, sought not, reward; but was amply recompensed in the holy emotions of gratitude in the thankful hearts of those whom he so cheerfully comforted.

An era of kindness and love and gentleness, administered in accordance with the beautiful laws of wisdom, should soon dawn upon our institutions for the punishment of transgressors. Our criminal code is the demon• code of a more criminal theology. A miscalled religion, indorsed by established priests in Church and by lawyers in State, teaches the central depravity of mankind. Of course the received theory of the impracticability of instituting reformatories instead of prisons, and the impossibility of manufacturing good characters out of bad maniacs, who are the doers of evil, is loudly proclaimed by these mistaken preachers. The imperfectly born and miseducated human heart, condemned thus as innately and wilfully corrupt by the dominant religion, is not likely to be treated in its evils and misfortune with kindness, gentleness, and wisdom. But it is nevertheless the noblest duty of every father and mother, and indeed it is equally the duty of every dweller of earth, to persistently teach and practice the golden principle of overcoming evil with good. Only such prayers can bring upon earth the heavenly kingdom, governed by the will of God.

A society organized and endowed for the "Prevention of Cruelty to Children" could do mighty deeds of goodness in this rudimental world; first, by arresting the hand of injustice that is about to inflict suffering; second, by converting many a pandemonium into a fruitful Garden of Eden, wherein angels instead of devils may be born and reared. The fierce impulses of brutal parents are left by society to explode upon the heads and tender spines of children. Drunkards beget children in their mad fury; if the beasts be legally married, their alcoholized offspring are labelled "legitimate"; then they are kicked and whipped and neglected like so many unwelcome defenceless savages; then they ripen like thorns on the Social tree for the prison, the alms-house, or the gallows.

Insanities spring from these private sorrows; from these long-continued mortifications and exasperations; from evil moods and caprices developed in childhood, by the treatment of thoughtless and cruel parents. "You would play upon me," said Hamlet; "you would seem to know my stops; you would pluck out the heart of my mystery. . . . Do you think I am easier to be played on than a pipe?" Hamlet's fine rebuke and analytical question conclusively show that the wisdom of this world is tinctured and corrupted by the deadly foolishness which stings and blights man's mental powers, while it flatters itself that only health, justice, and purity flow from its hallowed fountains. And children, far more than adults, receive the full force of every vital folly which parents commit against the interests of the general humanity.

In the preceding chapters I have given you the true philosophy of the abuses and cruelties practised by adults upon the young under their control.

MANIA FOR THE POSSESSION OF WEALTH.

The last two chapters bring me to another well-known form of insanity; which is the father of untold evil, misery, temptation, and crime.

During the wondrous and sacred period of pregnancy the wifely and maternal heart, beating its vital currents always through the sympathetic ganglia, may throb day and night in accord with the husband's positive psychological efforts to "become rich in both money and goods." And sometimes, too, the maternal heart itself may be inspired (or fired) with its own private propensities and ambitions; yea, her mind may be even flooded with uncontrollable desires to possess property, costly jewels, fine raiment, and the golden god, *money!* With these feelings in the ascendency, she vitally feeds and psychologically elaborates the forming child. Her mental states, originally derived from the husband, perhaps—combined with the fuel furnished from the forest of her own bosom—are deposited (in egg state) in the brain-cells of her offspring. What next? This: An involuntary constitutional *miser* is organized and introduced to the human world.

Such a mind, when developed into maturity, may be perfectly sensible and perfectly sane upon everything, except this one ever-burning desire. Being born with and organized into the mental energies, and into the very affections of the consciousness, this one "insane desire" is likely to *act* itself out in spite of the will, and in the very face of all moral and ennobling convictions of its unworthiness, which may occupy the higher faculties of the same mind. Two remarkable examples may be here introduced, and they are as follows:

"The Nashua *Telegraph* speaks in terms of unsparing contempt of a comparatively rich physician in Hillsborough county, Mass., whose meanness it esteems almost unparalleled. This man, having occasion to make a professional visit to his own mother, a poor old woman nearly ninety years old, exacted of her the full fee, even though knowing that she must spend many a weary night in knitting socks for sale to pay it. Nor was this his worst mercenary depravity; for at his mother's death, after she had been compelled to seek the support of another son, a farmer in straitened circumstances, the wealthy doctor presented his poor brother with a bill of three dollars, 'to horse hire, for conveyance of myself and wife to the grave,' although the horse was his own! Such meanness certainly revolts all that is respectable in average human nature; but does not its very extravagance, by indicating that it is a natural moral disease, rather than an acquired artificial trait, entitle it to something like pity?

"Some years ago the culminatingly-mean descendant of a long line of notorious rich skinflints, in a neighboring State, was sick so nearly unto death that the attendant doctor and the doctors called in consultation virtually gave him up. At this crisis an old and excellent physician living near the sick man, but whose friendship and professional services had been alienated for a number of years past by some despicably mean act of the rich miser, heeded the despairing cry that called him to the bedside of his former patient, and, by some happy resource, rescued his enemy from death. For this he utterly refused compensation, though, in an hour of exceptional humanization of soul, the man whose life he had saved offered it liberally. In a few months thereafter the physician had occasion to call at the same house on other business. His only cow had strayed into a field belonging to his rich neighbor and late patient, and he went to offer—compensation! 'How much shall I pay you for the damage done?' he asked, shamefaced at his own question. The answer, after a pause, a suppressed sigh, and a nervous twitching of the lips, was —'nothing.' But in the manner and tone of this answer there was something to make the doctor draw from his pocket a half dollar, and extend it toward his neighbor, saying, 'You must at least take this.' The man of score thousands, with all their inherited meanness for generations and generations, thrust both his hands fiercely into his pockets; turned red and pale alternately; looked at the coin, then tried to look away from it; choked, stammered something incoherently, drew one hand slowly from a pocket, and—snatched the coin like a wild beast! 'I can *not* help it!' he sobbed, and cried aloud like a child in utter shame and conscious irresistible degradation."

According to our philosophy, each mind, when sufficiently impressed with knowledge of and faith in its own great will-power, is endowed with energy adequate, and with self-government equal to a complete and perfect self-salvation from the servitude of such an inheritance. And yet we hold, in true charity, that every mind is measurably irresponsible until it becomes truly and adequately educated and impressed. In such a case, the application of psychology, coupled with that divine faith which inspired the command, "Arise, be thou healed!" is the only natural and infallible remedy. With such power and with such faith, in the redemptive energy of the Will, every mind is self-curable, and that, too, upon perfectly natural principles.

A HOBBY RIDER CARRIED TO HIS DEATH.

Some minds inherit a propensity to fix itself concentratively and abstractedly upon " one idea ;" they become bright as the sun on the *one theme*, and proportionally dark upon every other.

Illustrations of this form of insanity, known as "hobby-riding," are daily multiplying. And yet in the white light of our philosophy it is neither reasonable nor safe to too suddenly *check* the rider in his high flight. The interruption may cause him to fail in gaining the immense benefits for mankind which he magnanimously seeks at every cost. With his blighted hopes, and the bright fires of his faith all suddenly turned to ashes, his mind might crumble and despair, like a woman with a broken-heart.

One of the most illustrative conceptions of the concentrated mental state—in which the hobby-mania is fully and fearfully developed—we find in the following synopsis, made up from an extended account in a Sacramento journal. The story (says the *World's* writer) is based upon the alleged mysterious death, not long ago, of an aged mystic, or maniac, named Gregory Summerfield, who met his fate by a fall over a rocky precipice of 1,000 feet from a platform of a car on the Union Pacific Railroad, at a place called Cape Horn, near the north fork of the American River. On the same platform with the doomed wretch had been standing another man named Leonidas Parker; and, from this and other facts, popular suspicion in the Golden State inferred a cold-blooded murder, and caused the arraignment of Parker for the same. Indeed, the account, though not satisfactorily clear on this point, seems to indicate that the accused was twice tried for the supposed crime, and escaped both times through insufficiency of the circumstantial evidence cited against him. Summerfield, for some time before his frightful death, had been popularly known in California as "The Man with a Secret," and arbitrary rumor, with its usual facility or theory, associated Parker in some way with the assumed individual perils of said secret and the interest fancied to be dependent upon the removal of its possessor from life. It is always difficult enough to learn upon what bases the common mind founds its inferences of the personal histories of uncommunicative eccentric characters and their associates, and in this case the foundation of the popular idea seems to have been particularly destitute of known facts. It was certain, however, that Parker, who was a lawyer, had been more or less concerned in the later mysterious story of poor old Summerfield, and had certainly induced the latter to make the journey upon which he lost his life. These were the only positive points adduced for the arraignment of Parker for murder, and they failed to accumulate sufficient other evidence to sustain the accusation. Now, however, that the accused, tried, and acquitted man has himself passed from life, there has been found among his papers a letter purporting to tell the whole story of "The Man with a Secret," though still leaving the secret itself unrevealed. According to this letter, the acquaintance between the writer and the victim of the Union Pacific Railroad ride began in Texas, as far back as in the days just after San Jacinto, when both were young men. Parker was bent upon following law; Gregory Summerfield had scholastic tastes for chemistry, astronomy, literature, and abstruse philosophical speculation; and when the two associates of the Lone Star republic parted, it was for the lawyer to prosecute his chosen profession whithersoever it might lead him; while the student as fortuitously pursued the guidance of relative circumstance.

They never met again until very many years after, when, one day toward the close of last September, the mellowed lawyer, sitting alone in his office in San Francisco, was surprised by the entrance of a rather wild-looking old man, meanly dressed and carrying a battered leathern travelling bag, who, after soliciting a private confidential interview in a more retired back office, and turning the key in the lock thereof, introduced himself to the man of law as his old Texan friend, Gregory Summerfield. Though finding it hard to recognize the former youthful student of chemistry and metaphysics in the haggard spectre of age seated before him, Mr. Parker tendered a cordial and surprised welcome, and mechanically expressed a hope that the other had "made his fortune." To this Summerfield responded calmly that fortune had not come yet, but should be compelled to do so speedily if the whole human world knew what was best for itself! The curious speech causing the lawyer to exhibit signs of mingled wonder and alarm, the visitor proceeded, still with perfect coolness of manner, to explain himself.

"You know," said he, "that there has long been much talk among scientists of the feasibility of so decomposing water and liberating its oxygen as to make it as inflammable as oil. The practicability of the process is not positively denied, though Professors Henry, Agassiz, and some others maintain that the expense of the method must always prevent its use. I have discovered a chemical combination capable of setting all the waters of the world into inextinguishable flame, and can show it you here in a bottle in this leathern bag of mine. You know the characteristic of potassium: it ignites instantly upon contact with water. My discovery is apparently a globule, or pill of potassium; but the latter is only a coating, within which is contained the composition of my discovery. Cast the globule into a river, lake, or sea, and the combustion of the potassium liberates the subtle composition within. The latter, in its turn, decomposing the water and liberating its oxygen, adds that gas to the combustion of the blazing potassium. And the process thus begun goes on eternally; the decomposition and flame together producing an abnormal chemical condition that evolves afresh the composition sustaining them; until what was at first but a little wisp of sputtering flame upon an inch of water, widens in endless burning circles to a whole ocean blazing inextinguishably to heaven!" Believing now that he had indeed to do with a madman, but willing to temporize with him until some other visitor should help him terminate the interview, the lawyer assumed an air of perfect credulity, and quietly asked his old friend if he had come to him for legal help toward securing a patent-right for his wonderful invention.

"Patent right!" echoed he of the Elemental Pill; "I want nothing of the kind. What I demand is instant reward for a discovery to which I have devoted a quarter of a century's study, research, and sacrifice. I must have a million of dollars for my secret; and you, Parker, must get it for me. Otherwise I shall destroy the whole world and all that in it is, as many another planet has been blotted out with flames!" A new idea for temporization now occurred to the wily lawyer. "If," said he, "this composition of yours can set an ocean on fire, it ought to be capable of proving itself on a small scale. For instance, suppose you give me a specimen of its power in a bowl of water." He expected some make-shift objection to this proposition, but the visitor accepted it instead. "Bring your bowl," he said curtly, and drew from his leathern bag a bottle containing a number of globules about the size of common marbles.

Going to his wash-closet, the puzzled Parker drew a bowl about two-thirds full of water and returned with it to Summerfield. The latter deliberately poured out at least four-fifths of the liquid into a spittoon at hand, and into the remainder dropped one of his globules. The potassium blazed and sputtered over the surface of the water, as is its wont, and then seemed on the verge of exhaustion; but on the instant ensued a slight explosion; and then, to Mr. Parker's astonishment and alarm, the whole contents of the bowl blazed into a column of lurid flame reaching half way to the ceiling.

"Put it out or we shall set the building on fire!" cried the startled beholder. "So we should," was the reply, "if I had used all the water you brought." As the philosopher spoke the fire was extinguished; but only because not a drop of liquid remained in the bowl!

After this illustration Mr. Parker's letter goes on to say, there was no room to doubt that Gregory Summerfield really held a terrible "secret" in his possession, which should be mastered at any hazard by mankind.

The lawyer promised to attempt some negotiation with eligible parties for its purchase, and did, indeed, call the attention of many prominent citizens of San Francisco to the matter. "A leading banker," he says, "a bishop, a chemist, two State university professors, a physician, a judge, and two Protestant divines were selected by me to witness the experiment on a large scale. This was done at a small sandhill lake, near the sea shore, but separated from it by a bridge of lofty mountains, distant not more than ten miles from San Francisco. Every single drop of water in the pool was burnt up in less than fifteen minutes.

"We next did all we could to pacify Summerfield, and endeavored to induce him to lower his price and bring it within the bounds of a reasonable possibility. But without avail. He began to grow urgent in his demands. The sub-committee soon commenced work among the wealthiest citizens of San Francisco, and by appealing to the terrors of a few and the sympathies of all, succeeded in raising one-half the amount within the prescribed period. I shall never forget the woe-begone faces of California street during the month of October. The outside world and the newspapers spoke most learnedly of a money panic, a pressure in business, and the disturbances in the New York Gold-room. But to the initiated there was an easier solution of the enigma. The pale spectre of death looked down upon them all, and pointed with his bony finger to the fiery tomb of the whole race, already looming up in the distance before them. Day after day I could see the dreadful ravages of this secret horror; doubly terrible, since they dared not divulge it. Still, do all that we could, the money could not be obtained." Notwithstanding all this secret mortal terror, however, subscribers for only the aforesaid half of the required million could be obtained; and, when only a day of the period prescribed for its collection yet remained, the "committee," after a secret meeting, besought Summerfield to allow Parker time to visit New York for further funds, and to go with him on that journey himself to see that no evasion was attempted. According to Parker's letter this device was urged by the particular counsel of the bishop; who, being convinced, like the others of the "committee," that the chemical mystic held the fate of the whole world in his hands (and would surrender and give solemn bond never to use the secret only upon receiving an exorbitant sum), declared that it could be no crime to remove such an enemy of all mankind from life. In short, "the man with a secret was so unaccountably lacking in prudence as to agree to the journey, and his old friend was selected by the 'committee' to go with him." The conclusion of Parker's letter tells the remainder of the story: "Having passed over the line of the Pacific Railway more than once, I was perfectly familiar with all its windings, gorges, and precipices. I selected Cape Horn as the best adapted to the purpose, and—the public know the rest. Having been fully acquitted by two tribunals of the law, I make this final appeal to my fellow-men throughout the State, and ask them confidently not to reverse the judgment already pronounced."

This apt and entertaining illustration of hobby-riding is valuable in this volume simply to picture plainly the form of insanity which may be developed by too long dwelling upon "one idea." To *know* this is, with the truly wise, a sufficient remedy.

WOUNDED PRIDE THE CAUSE OF SULLEN INSANITY.

INTENSE long-protracted self-thinking and self-commiseration are the root of much that passes for lunacy. When a mind, constitutionally and habitually conscious of itself, finally *loses itself* in the black hole of egotism, then the malady of melancholy madness is standing upon the very threshold.

There is but one way of escape for the sufferer who has for months, or possibly for long years, indulged in the private anxieties which grow out of *wounded private feelings*, all festering and hot with private grievance; and that one way is—Instant, absolute, unswerving obedience, at whatever personal cost to pocket or pride, to the golden rule, "*Whatsoever ye would that men should do unto you, do ye even so unto them.*"

Intense self-thinking upon private trials, especially when mingled with the mortification arising from *wounded approbation* (which is nothing but selfish pride), is the unsuspected cause of much unspeakable and studiously concealed chronic mental suffering. The mental habit is corruptingly vicious and subjectively evil, and must bring the "whip of justice" down upon the sickly self-important soul of the offender.

A THEOLOGICAL REMEDY.

One remedy for this species of insanity—the one in high circles most recommended in these days—is "Getting Religion."

A sad, selfish soul meekly creeps up to the shrine of the dominant theology. Selfishness, perhaps of the cultured and graceful pattern, is in the ascendant. It is the main-spring of every thought and wish and act. Therefore the egotistic melancholy bosom is filled with thoughts and aspirations well spiked with the personal pronoun, thus: "*My* burden is heavy!" "*I* come to thee, O *my* God!" "What shall *I* do to be saved?" "Am *I* acceptable?" "Can *I* be saved?" "O how *I* love Jesus, because he first loved *me*." "*I* want to know that *my* Redeemer liveth." "O *my* soul! what shall *I* do for *my* soul?" And thus, with a sharp, well-defined, selfish outlook for the *quid pro quo*, the insane victim of wounded pride seeks "religion as a remedy for his sin"!

THE TRUE MEDICINE IS WITHIN.

But the infallible remedy is in the mind. I point you to those as yet undeveloped *self-healing energies* which throb and flow to the rhythm of noble living!

The sovereign "cure" streams down into the under-brain and heart from the unselfish faculties in the bending skies of your own immortal mind. It is that silver-threaded influence which binds the affections to broad, beautiful, self-forgetting kindness and love—to the principle of universal good-will! This mental state is sweetly sane and reverently cheerful, and it renders the possessor delightfully attractive to others. While the opposite state is filled with insanities, it breeds sorrowful maladies; and, believe me, it is unutterably *repulsive* equally to friend and stranger. Would you be healed? Would you be saved with an everlasting salvation? Would you escape from the prison of discontent—escape forever from the tormenting chains of chagrin and from the thraldom of chafing regrets—then, in the language of a clear-eyed poetess:

"Behold your line of duty. Unto all
Your fellow-creatures do as you would fain
Be done by in return. What more of counsel
If this were followed rightly, would you need?
God speed the blessed time when all shall bow
In meek obedience to the Golden Rule;
When each shall love his neighbor as himself,
And find his pleasure in the good of others.
Then Sin and Pain will die for lack of food
Then Sorrow will go pine herself away
In secret, shrouded from the sight of all
In her own darkness; then the happy time—
The prophesied millennium—will begin,
And man will wed with God and earth with heaven."

EGOTISM CONSIDERED AS A CAUSE OF INSANITY.

In the last chapter I brought before you my impressions concerning the influence of "wounded pride," which was justly considered as the root of much unnecessary mental sorrow and consequent physical disease. In this chapter is offered the singular corroborative testimony of Charles Reade; who, in the nineteenth section of his recent story, entitled "A Terrible Temptation," puts into the letter of Sir Charles Bassett to his friend the following hints concerning the causes of insanity in some persons.* Sir Charles is himself an inmate of an asylum for the insane, but is now convalescing rapidly; so that he is permitted by the chief physician, Dr. Sauby, to devote a leisure hour or two to correspondence. A Mr. Rolfe, moved by the wise thought that whatever might serve to take Mr. Bassett *out of himself* would aid the process of restoration, wrote a request that he would look about among the patients in the asylum and write an account of his observations and experiences; to which Sir Charles readily consented, and made his first record in the following style:

"My dear Sir: In compliance with your wish, and Lady Bassett's, I send you a few desultory remarks on what I see here. First. The lines,

> "'Great wits to madness nearly are allied,
> And thin partitions do their bonds divide,'

are in my opinion exaggerated and untrue. Taking the people here as a guide, the insane in general appear to be people with very little brains and enormous egotism.

"My next observation is that the women have far less imagination than the men; they cannot even realize their own favorite delusions. For instance, here are two young ladies, the Virgin Mary and the Queen of England. How do they play their parts? They sit aloof from all the rest with their noses in the air; but gauge their imaginations; go down on one knee, or both, and address them as a saint and a queen; they cannot say a word in accordance: yet they are cunning enough to see they cannot reply in character, so they will not utter a syllable to their adorers. They are like the shop-boys who go to a masquerade as Burleigh, or Walsingham, and, when you ask them who is Queen Bess's favorite just now, blush, and look offended, and pass sulkily on.

"The same class of male lunatics can speak in character; and this observation has made me doubt whether philosophers are not mistaken in saying that women generally have more imagination than men. I suspect they have infinitely less; and I believe their great love of novels, which has been set down to imagination, arises mainly from their want of it. You writers of novels supply that defect for them, by a pictorial style, by an infinity of minute details, and petty aids to realizing, all which an imaginative reader can do for himself on reading a bare narrative of sterling facts and incidents.

"I find a monotony in madness: so many have inspirations, see phantoms, are the victims of vast conspiracies (principalities and powers combined against a fly); their food is poisoned, their wine is drugged, etc., etc.

"These, I think, are all forms of that morbid egotism which is at the bottom of insanity. So is their antipathy for each other. They keep apart; because a madman is all self, and his talk is all self; thus egotisms clash and an antipathy arises; yet it is not, I think, pure antipathy, though so regarded, but a mere form of their boundless egotism.

"If, in visiting an asylum, you see two or three different patients button-hole a fourth, and pour their grievances into a listening ear, you may safely suspect No. 4 of—sanity.

"On the whole, I think the doctor himself, and one of his attendants, and Jones, a keeper, have more solid eccentricity and variety about them than most of the patients."

Extract from Letter No. 2, written about a fortnight later:

"Some insane persons have a way of couching their nonsense in language that sounds rational, and has a false air of logical connection. Their periods seem stolen from sensible books, and forcibly fitted to incongruous bosh. By this means the ear is confused; and a slow hearer might fancy he was listening to sense.

"I have secured you one example of this. You must know that, in the evening, I sometimes collect a few together, and try to get them to tell their stories. Little comes of it in general but interruptions. But one night a melancholy Bagman responded in good set terms and all in a moment; one would have thought I had put a torch to a barrel of powder, he went off so quickly, in this style:

"'You ask my story: it is briefly told. Initiated in commerce from my earliest years, and travelled in the cotton trade. As representative of a large house in Manchester, I visited the United States. Unfortunately for me, that country was then the chosen abode of spirits; the very air was thick and humming with supernaturalia. Ere long spirit-voices whispered in my ear, and suggested pious aspirations at first. That was a blind, no doubt; for very soon they went on to insinuate things profane and indelicate, and urged me to deliver them in mixed companies; I forbore with difficulty, restrained by the early lessons of a pious mother, and a disinclination to be kicked down stairs or flung out o' window.

"'I consulted a friend, a native of the country; he said, in its beautiful Doric, "Old 'oss, I reckon you'd better change the air." I grasped his hand, muttered a blessing, and sailed for England.

"'On ocean's peaceful bosom the annoyance ceased. But under this deceitful calm fresh dangers brooded. Two doctors had stolen into the ship, unseen by human eye, and bided their time. Unable to act at sea, owing to the combined effect of wind and current, they concealed themselves on deck under a black tarpaulin—that is to say, it had been black, but wind and weather had reduced it to a dirty brown—and there, adopting for the occasion the habits of the dormouse, the bear, the caterpillar, and other ephemeral productions, they lay torpid. But the moment the vessel touched the quay, profiting by the commotion, they emerged and signed certificates with chalk on my portmanteau, then vanished in the crowd. The custom-house read the certificates, and seized my luggage as contraband. I was too old a traveller to leave my luggage; so then they seized me, and sent us both down here. (With sudden and short-lived fury) that old hellhound at the Lodge asked them where I was booked for. "For the whole journey," said a sepulchral voice unseen. That means the grave, my boys, the silent grave.'

"Notwithstanding this stern decree, Dr. Sauby expects to turn him out cured in a few months.

"Miss Wieland, a very pretty girl, put her arm in mine, and drew me mysteriously apart. 'So you are collecting the villanies,' said she, *sotto voce.* 'It will take all your time. I'll tell you mine. There's a hideous old man wants me to marry him, and I won't. And he has put me in here and keeps me prisoner till I will. They are all on his side, especially that sanctified old guy, Sauby. They drug my wine; they stupefy me; they give me things to make me naughty and tipsy; but it is no use; I never will marry that old goat—that for his money and him—I'll die first.'

"Of course my blood boiled; but I asked my nurse, Sally, and she assured me there was not one atom of truth in any part of the story. 'The young lady was put in here by her mother; none too soon, neither.' I asked her what she meant. 'Why, she came here with her throat cut, and strapping on it. She is a suicidal.'"

EGOTISM AS A PSYCHOLOGICAL POISON.

In the foregoing correspondence at least *one* assertion is worthy of reflection: "*That morbid egotism is at the bottom of insanity.*"

A painstaking analysis, I am fully impressed, will concede to this "cause" a prominent place in the production and maintenance of mental ill-health. Egotism is often associated with traits that are shrinking and sensative. A calm and indifferent deportment is thrown, like a mantle of concealment, around a private, bleeding, self-fretting sorrow. A mortified pride is sometimes hidden with consummate skill from superficial observation. This disguise is sometimes a jovial flippancy. In some organizations it is covered with a rigidly calm and coldly tranquil exterior. But beneath all pretensions and studious vailings hung between yourself and the eyes of associates, there burns a settled fire which consumes the very life, blights the fairest hopes, poisons the circling ethers and fluids of the body, deranges the liver, depresses the action of the heart, makes the head ache, gives cold feet and hands, undermines the spiritual foundations of physical health, transforms proffered friendship into hatred, and slams the door of opportunity in the face of every visiting angel.

The madness and blindness of selfishness strike deep into the affairs and perceptions of the heart. Lack of appreciation, or lack of success in society or business, failure to obtain life's coveted prizes, whether from unfavorable circumstances or from deficiency in talent and energy to win—all this, in intensely private and self-conscious natures, is certain to engender a morbid spiritual insanity, a silent disease of the mind most fatal to personal usefulness, and the direst foe to reasonable contentment.

Sanity, as was shown in early chapters, comes from the fountains of the unselfish Spirit! Cast out the evils by the exorcising magnetism of a good, strong, active will—a will, rooted in a love for the welfare of others. Bodily functions and organal derangements can be measurably restored by external appliances; this I have invariably admitted; but inasmuch as all radical (*root*) cures are direct from the Spirit, therefore let no man imagine that artificial medicines can save him from the diabolical dyspepsia of his affections, or cure the horrible distempers which people his unsound mind. No! Let him immediately turn from his morbid egotism—escape honorably from his own black spiritual prison—and so walk forth redeemed, saved by the miracles of love and good-will!

LUNACY CAUSED BY SUPPRESSION OF GRIEF.

THE beautiful human heart, the seat and symbol of the affections, cannot safely conceal its sorrows. Open confession to some worthy person, notwithstanding the immediate pain and mortification, is often a perfect prevention of insanity. On this natural principle the Roman Catholic Church has for centuries opened its "confessional" to souls weary and heavily laden. Thousands of human hearts have thus been rescued from madness.

Better than this religious scheme, however, is the confession made to a worthy and true companion. The poet Pollok relates the story of one female "loved by a father and mother's love"—an image of perfect womanhood, "so fair, so light of heart, so good," so full of bloom and loveliness and happiness—but who, in an evil hour, was sought and won, then ruined and forsook. Upon a hoary cliff, that watched the sea, her babe was found—dead; and

"Yet she had many days
Of sorrow in the world, but never wept.
She lived on alms, and carried in her hand

Some withered stalks she gathered in the Spring.
When asked the *cause*, she smiled and said
They were her sisters, and would come and watch
Her grave when she was dead."

According to our philosophy of insanity, her malady could have been prevented. It was caused and confirmed by a constantly studied suppression of grief. The physical heart could not naturally work, neither could her brain pleasurably throb and think, while carrying silently in its cells a load requiring the best strength of another soul faithful and congenial to her own. The poet has put into language just what developed and perpetuated her sorrows and spiritual insanities. The italics are mine:

"*She never spoke*
Of her deceiver, father, mother, home,
Or child, or heaven, or hell, or God, but still
In lonely places walked, and ever gazed
Upon the withered stalks, *and talked to them;*
Till wasted to the shadow of her youth,
With woe too wide to see beyond, she died."

A truer diagnosis could not be given. A just verdict would be: "Died from concealment of grief." Lacking confidence in anything human—having been once deceived, and overwhelmed in the very inmost heart of her existence—she voluntarily entered into the dungeon of a totally *suppressed life!* Did she not die from spiritual suffocation?

Do you not see what is obvious? Do you not see what should be incorporated with every programme for the treatment of the insane? A confiding and trustworthy nature must psychologize the patient with the *desire* to make a "free confession" of that which is breaking the heart and burning up the waters of life. Once started, the pent up spirit would flow like a fountain; the relieved heart would once more throb harmoniously; the nerve-currents would circulate over and through all their conductors within the temple; and then the radiant Angel of Health would rest her beautiful hand upon the head thus forever resurrected!

INSANITY CAUSED BY DISCORDANT SOUNDS.

THE exceeding susceptibility of the interior ear to the reception of sound, and the instant activity of the exquisite structures in discharging vibrations upon the brain, render the "sense of hearing" an efficient agency in causing mental pain and temporary distraction.

A worn-down and exhausted nervous system—which really means a loss of some of the substantial elements which enter into the composition of the soul—is liable to suffer horribly under the persecution of conflicting noises.

Let me describe a possibility: Confined to her narrow apartments, with a large family of children, and compelled by dire poverty to work from dark to dark, in unwholesome air, without sufficient food, and frequently disturbed at night while trying to sleep, the mind is thrown into confusion, and a malady of the imagination is developed. The unfortunate and poverty-stricken mother is suddenly seized with a mania; which form of manifestation it will assume the predisposition of the thoughts and affections will quickly determine; perhaps (which is not uncommon) she will be in despair concerning the "safety of her soul"—fearing, with an indescribable fear, that she has "sinned away the day of grace," and is certain of eternal misery; or her mania may take the expression of a mad jealousy and suspicion of double-dealing on the part of long-cherished acquaintances and friends; or, as has many times occurred, she is crazed with the fear that, should her darling children live to grow up they will surely lose their souls in hell, and forthwith she proceeds, out of the fulness of her love for them, to put each one to death.

A few weeks of thorough and entire change in her external circumstances will surely restore her reason. Physical recreations—*not* physical inactivity, remember, but lighter and *different* bodily industries than she has been for so many long weary years subjected to, like a galley-slave; and fewer and different sounds and noises, but *not* the absence of sounds—all this comes as the natural remedy. Her heart aches and yearns for heavenly rest! But remember that real essential "rest" is experienced only when the activities of the mind and body are attractive and agreeable.

It is sufficient to induce insanity in a comparatively healthy person, who has been for years accustomed to incessant daily toil, to at once deprive him of every kind of industry. In every asylum for the mentally infirm you will observe the rigid enforcement of this erroneous and misery-engendering statute, by which patients who are naturally active, and who have been long used to manual and mental labor, are confined and imprisoned, and often strapped and chained down to the horrible rack of absolute idleness and speechless despair.

Do you not perceive that the imprisoned activities are momentarily consuming the victim? Every additional hour but increases the agony consequent upon enforced physical idleness. An uncontrollable mania for *action* overpowers the self-restraining faculties. A ganglionic and muscular paroxysm is immediately and naturally developed. Of course this is accompanied with a violent hurricane of passion. A tempest of words and epithets, both profane and vulgar, pour from lips before as unsullied and delicate as are innocence and virtue; while the frenzied hands and feet are busy breaking windows and kicking furniture into pieces. And all this natural development from powers too long restrained, is by our physicians arrested by manacled limbs, a strait-jacket, a humiliation of the better feelings, a soul hotly burning with indescribable outrage and injustice, a terrible contest to repel a disgusting dose of medicine—all this, or nearly all, because the patient was not kindly and wisely treated consistently with reference to his or her previous activities, industries, and long-established bodily and mental habits. Speaking of food for the patients, a writer says: "What they *don't have* worries them; and their chief consolation in this chronic condition of low rations seems to consist in talking of imaginary repasts, or dwelling upon those retrospective ones enjoyed when life was liberty, and rational appetite and gustation were not altogether hindered from natural indulgence. Patients are roused betimes in the morning, but there is no incentive in the breakfast bell which tempts them from a morning nap to the prospect of a pretty good repast. They know they must get up, must appear at the table, must eat, and must not murmur or complain. *Cui bono?* A patient was once locked up in her room for forty-eight hours for complaining of her food. Complaining was not exactly the sentence rendered against her case; but she was 'extremely nervous,' and it was better that she should eat in her room, than where other patients would be ready to take up the burden of her complaint."

It must be conceded that a universal reform in the diagnosis of insanity, and especially in the treatment of patients in our lunatic hospitals, is absolutely and immediately demanded.

SILENCE AS A MEDICINE FOR MADNESS.

THE mental disturbance is a mystery not yet unravelled by medical men. Metaphysicians are as much in the dark as physicians. It is by all admitted to be a disorder as yet undefinable. Hence it is written:

> "To define true madness;
> What is't but to be nothing less than mad?"

It is my impression, however, that in one variety of insanity—where the nerve centres and brain substance are involved in the primary disturbance—*silence* is a medicine not only, but it is a positive foretaste of the celestial existence. An hour every day given to tranquillity and noiselessness, followed by bodily exercises and with a soft, soothing, musical symphony in accord with the patient's feelings, would act like healing magic upon the nerve centres and brain substance. Let it not fade from your memory, that:

> "The same life in human bosoms thrills,
> Which guides the spheres, and clothes the verdant hills."

A spiritually sensative organization, whether woman or man, is amenable to the laws of psychological control. Ignorance of this fundamental fact, on the part of our physicians and doctors in philosophy, has filled the world with unutterable agony. Without a knowledge and judicious application of the laws of psychology to the treatment of mental maladies, it will be impossible, as it has from the beginning been impossible, to sympathize with and cure the insane.

Consider the sensative qualities of the highly organized person. A broad-minded and diligently-sympathetic physician will alone be successful with a patient so constituted. If the patient be given to depression and melancholy—is motionless and apparently wrapt in thought—nothing is more healing than silence. Absolute noiselessness for an hour; unbroken solitude, with nothing moving within eye-shot; to be succeeded by some bodily exercises, and these by music soothing, pathetic, and wailing; for thus, by the reception of a medicine sympathetic to the spiritual vibrations within the brain-cells and nerve-centres, the emotions grow stronger and the will is inspired to act. This is

"When silence, like a poultice,
Comes to heal the *blows* of sound."

The popular error is to treat the thoughts and feelings with counter-irritants and remedial antagonisms.

Quietness and meditation are overthrown by loudness of voice and headlong emphasis. Indifference to physical exercise is routed by the harassing sharpshooters usually called "hospital nurses." These high privates abound in every ward. They have "orders" to perform the role of "assistants," while they really act like so many skirmishers and outer-picket guards—to watch and advance upon the sullen and down-hearted—and thus overthrow inactivity and stillness, and render the delicious pleasure of a "Season of Silence" an impossibility to the suffering patient. In every such instance the immobile and unresisting sufferer conceives the notion that a scheme of intentional persecution to the death has been planned in the establishment, rendering a cure more and more remote, if not absolutely impossible.

SKETCHES OF TWO HOSPITAL CASES.

It is no part of my impression to engage in a general crusade against mankind's modern institutional efforts in behalf of the insane, nor to inspire a general suspicion and discontent as to the motives and professional skill of gentlemen at the head of these institutions. Compared with the age of stone floors, ropes, chains, rings, weights, yokes, manacles, whips, etc., the present is an era of merciful and wonderful progress out of cruelty and tragic ill-usage into congenial apartments and scientifically hygienic method. My plain duty is to impart a new explanation of much that is called insanity; to save thousands from the awful agonies and terrifying mysteries of mental blight and spiritual darkness; to aid with important hints those who are suddenly summoned to witness the downfall of some bright and cherished mind; to suggest specific reforms in the classification of patients, and especially to indicate the new and true treatment of their maladies; thus preventing the formation and development of lunatic seeds and embryo crime-conditions in the individual.

During the time consumed in the composition of this work, I have "looked into" hundreds, perhaps thousands, of individual cases of affectional, ganglionic, spinal, and cerebral insanity; and it is now deemed subservient, to the ends in view, to place a brief record of two typical cases upon these pages—giving, however, only recognized forms of mania, delirium, psychological delusion, misimpression, dementia, and incipient insanities, so that each reader may judge wisely for himself not only, but exercise a wholesome common sense with respect to any and every case which may come within the sphere of his knowledge.

PERCEPTION OF CASES AND CAUSES.

1. *A Perpetual Jail Boarder.*—Early one morning recently my attention was drawn to a man about thirty-two years old, in whom deceit and derangement, or badness and madness, are intermingled and alternated in manifestation very curiously; so much so, in fact, that no conscientious minister of either law or medicine can determine, to his own satisfaction, whether the arrested man is a feigned lunatic or a responsible criminal.

2. *Personal Appearance.*—This man's face is not particularly repulsive; rather expressionless, except when excited by emotions of cunning or anger. Color of face, yellow; his light blue eyes are small, their lids tinged with red; chin and forehead both small and re-

treating; skin dry, hot, and somewhat hairy, flaccid and wrinkled under the chin; body lean and hard, pulse light and often swift; natural dryness of the mouth, great thirst, irregular appetite; and never sleeps without dreaming of trouble, fights, and quarrels.

His Biography.—This man's history is soon told: Before his birth, his mother, a woman of frail body and feeble mind, was twice prostrated on a bed of sickness by the violence of a drunken husband. Once during this period he kicked her in the abdomen, so that for two weeks her life was despaired of. This man when a boy hated work and schools. He fled from both, shipped on board of a man-of-war; was frequently in fights and irons; escaped, and by his conduct and petty crimes soon became an almost perpetual inhabitant of jails.

4. *Symptoms and Conduct.*—General health apparently good; occasional headache, and pain in back of his neck; incessant activity and inquietude; fond of shouting at folks like a genuine maniac; steals money and clothing and trifles whenever he can without being observed; acts of combativeness without sufficient motive; indecent exposure of his person; pretends to be a lunatic sometimes; shams mania, and is noisy when approached by strangers; and declares, when arrested for some petty act of violence and theft, that he "did not mean to." was over-excited or "unconscious at the time

the crime was committed;" and then energetically resists the officer like a maniac, but sometimes immediately changes his mood to silence, or begins to sing, joke, laugh, and shout gayly, as if enjoying the whole thing as the funniest farce in the world.

5. *Treatment, Legal and Criminal.*—Once this man learned from the plea made by his counsel (a kind-hearted lawyer who volunteered to take charge of his case) that he was not responsible for his petty acts, being a victim of impulsive insanity, and ought not to be treated like a criminal. Ever since hearing that suggestion he has shammed lunacy and feigned fits whenever arrested by an officer. But he has never been (but once) treated other than a responsible citizen, fully amenable to the law of good order, and invariably punished in the county jail for his frequent fights and recurrent offences. Society has treated him in this manner for more than eighteen years, and the case seems to promise countless similar arrests and brief imprisonments.

6. *Treatment, Curative and Preventive.*—In this book you find the truth that soul-infection is more to be dreaded than the cholera, yellow fever, or any other contagion. A healthy person confined in a jail covering a case of small-pox is liable to absorb the poison and be stricken down, perhaps to his death, with the abound-

ing corruption in the air about him. Now how much *more* dangerous is the psychological poison of a jail to the sympathetic ganglia of a person naturally impressible to brain and mind disturbances? Suppose you, a lawyer and two physicians, take this man to an asylum pretending to believe him to be a sham-lunatic; and (speaking in his presence in an undertone) describe and prescribe the cold-shower bath, the great dose of tartar emetic, the galvanic battery, the drawing of blood, the stomach pump, etc., what do you accomplish? He has intuition swifter than your reasoning. At a glance he detects *your* sham-treatment even as you are certain of his sham-lunacy; and instantly he draws the conclusion, not illogical as you admit, that *his* fraud is as justifiable as yours; so, therefore, he checkmates your deceit with his own best article in that line, meets your violence with his resistance, fights you at every point with your own weapons, and before the struggle terminates *he becomes a genuine madman* even as you, gentlemen, are genuine *quacks* with the ineffable blessings of education, reason, memory, reputation, and diploma to aid and protect you in your irrational assaults upon a victim of hereditary ganglionic insanity, which, as you know (or *may* know if you will), leaves his light and ignorant brain as clear, intellectually, socially, and morally, as are your own in these departments.

The curative treatment, which is also infallibly preventive, is: ACCEPT EVERY CRIMINAL AS A GENUINE LUNATIC! Away with sham diagnoses! and away with your feigned consideration and insulting charity! Here, gentlemen, is the bottom law: *No man ever acted from an unmixed love of evil.* He acts, criminally, either from an error of judgment or else from a disease in his feelings. No dogmatism in this assertion. It is as demonstrable, physiologically and psychologically, as the plainest proposition in arithmetic. Physical signs of ganglionic insanity do not always exist. It is a defection in the organization, which does not necessarily impair the intellectual faculties or the will. A quiet pulse, cool head, normal urine, regular bowels, coatless tongue, good appetite, and a fair quantity of sleep, may exist; and yet in the ganglia of the sympathetic nerves, in the medulla oblongata, in the nerve (soul) cells of the cerebellum, and in the fibres of the corpus callosum (of the same person) there may exist the crime-germs which develop the manifestations inseparable from the life of the man described.

Therefore jails, with their psychological infections, must be abolished; prisons are nothing better than Colleges for Criminals, where promising freshmen are legally sent to be educated and graduated in the sciences of crime at the expense of public treasure; instead, *only asylums and hospitals must exist*, conducted upon principles scientifically and philosophically in harmony with the immutable laws and conditions of physiology, psychology, and true human life.

A PAINFUL CASE OF SUPPOSED HALLUCINATION.

1. *Outrageously Jealous of his Wife.*—Yesterday my perceptions were fixed upon a case in a Western asylum. An irritable and suspicious man imagines people about him guilty of unnatural crimes; thinks there is a general conspiracy against him; that every report in a newspaper upon any subject refers to him; and especially he asserts and insists that he is a victim of his wife's infidelity.

2. *Personal Appearance.*—Naturally a pleasant face, but expression changed by his miserable emotions. Large brown eyes, rather sharp; a melancholy, downcast look, yellowish complexion; longitudinal wrinkles on the cheeks; lips compressed, mouth usually pursed up and firmly shut; hair and beard, when full grown, sleek and inclined to curl; skin cold and moist and hairy; a constant flush on the nose and forehead; pulse full and steady when not excited; sleeps short

naps frequently, and dreams of accidents by fire, steamboat explosions, conflagrations, in which he is involved entirely as a victim of his wife's infidelity and other treachery.

3. *His Biography.*—He was a decent, agreeable boy and youth; attended upon customers in his father's large country store; became grave in mind on religious subjects, joined church and studied for the ministry; suddenly cooled off, retired from the pulpit, and entered upon a speculation in grain and pork; courted and married a handsome, gay girl, six years his junior; lost and made money frequently; one day had wealth and brilliant prospects, on the next his fortune and business ruined; one day in high mood, gay, hilarious, and even boisterous in company; next day decidedly melancholy, suspicious, snappish, and unnaturally profane.

4. *Symptoms and Conduct.*—Appetite fickle; skin cold and sticky to the touch; slowness and indifference in bodily movements; neglect to wash his face and hands in the morning; constipation, bitter breath, thirsty, scanty urine, sleepless during the proper hours. In conduct he is not violent, except when the attendants bring him doses from the doctor, or when they insist upon bathing his body and changing his garments. He then resists with great muscular energy, vociferating

profanely at the top of his voice, and threatening all who approach him with instant death.

5. *Treatment, Legal and Criminal.*—At the instigation of his young wife and her friends he was arrested upon a charge of insanity, duly examined by the proper constituted authorities, and committed to the asylum as a patient with *a delusion.* What delusion? That he fancied himself the victim of a conspiracy, including the infidelity of his wife, but refused absolutely to tell the name of any man, or furnish evidence sufficient for a legal proceeding; and thus his insanity is pronounced confirmed and incurable.

6. *Treatment, Curative and Preventive.*—This man is not, and has not been, wholly insane; although his condition presents signs exactly similar to those exhibited in a very common delusion; but these signs in him are grounded in a multitude of genuine facts. In business speculations he *was* frequently cheated by sharpers. He had, and yet has, his own private reasons for not implicating parties (against whom he could bring no evidence but his own, which is now valueless); and thus, having become partially unbalanced, from long confinement and psychological poison, he surrenders himself to his constitutional melancholy, looking toward suicide. His present principal exercise consists in snapping and shouting at, and in violently wrestling

with, the drug-laden nurses and other unsympathizing attendants in the establishment.

Such a case, which need not occur, is a reflection upon the legal and medical gentlemen who are by law authorized to examine and commit persons either to asylums or prisons. This man was naturally silent, suspicious, excitable, and moody. And that is all. He could not (he fancied) attract affection from his gay wife, who (he imagined) married him for his supposed fortune. When she found that his misfortunes had deprived him of wealth he imagined that she gratified her ambitious heart in another direction. Taking advantage of his indisposition, insane conduct, and his persistent concealment of evidence (for reasons best known to himself), he concluded that she might succeed in procuring an honorable separation.

But is a cure possible? If this man should be visited by a psychologist, a man or woman of warm affections, pure motives, an intuitive discerner of human hearts, a true sympathizer with the constitutional misfortunes which he daily carries in his blood and brain, the "imprisoned spirit" would hear the voice of his redeemer and come forth clothed and in his right mind. His countenance would light up with an indefinable gladness; his bodily functions would perform their offices naturally and peacefully; a fresh torch of phosphorus would burn within the miniature pyramids of his cerebrum; his spirit would assert its supremacy, and he would come out into the world "a living soul"!

Will this be done? Ask your physicians and your legal acquaintances. What do they say? "Humbug!" They straighten their spines superciliously, do they not? "Spiritualistic twaddle!" Do they not scornfully ejaculate these two words? And yet, gentlemen, who among you *dare* deny the practicability of the New Testament style of healing the sick and casting out devils? "Daughter, thy *faith* hath made thee whole," said Jesus, to the woman who was instantly cured after a continued sickness of fifteen years. That was a miracle, you say, do you? And you dogmatically add, "The day of miracles is past!" Is it, gentlemen? Look around you with honest eyes, exercise your common sense without prejudice for just sixty minutes upon the evidences presented; then tell me whether you or the truth is most reliable. Gentlemen of the professions! Admit natural and spiritual healers to your patients in asylums and to your victims in prisons. Your duty is plain: Simply incorporate what we term the administration of *psychology* as chief among your remedial agents, and the angels in heaven will plant a priceless crown upon all your noble efforts.

NEW CRIMINAL CLASSIFICATIONS; NEW MODES OF PROCEDURE; NEW RIGHTS AND REMEDIES.

Principles set forth in this volume fundamentally impair the foundations and codifications of both common and statute law.* On the nineteenth of September, 1871, there was a meeting in the city of New York, of three commissioners—Montgomery H. Throop, Nelson J. Waterbury, and Charles Stebbins, Jr., whose duty it was to resolve upon a plan by which to revise the Statutes of the State of New York. But the revisions proposed amount to nothing more than a few simplifications in the text, indexes, titles, and modes of procedure: while the fundamental errors, and the consequent recurring evils involved in and inseparable from present theories and practices are left unnoticed and unreformed, with the stamp of ancient Rome and Old England thick with mould upon them. These profound old lawyers feel safe only when walking upon the decisions of ancient courts and judges—the original manufacturers of our much-revered "Common-Law." In these days this Law is exalted so high as to be called "The common-sense of mankind;" indeed, so deferential are these modern judges to ancient enactments that they behold

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* "Common laws" are derived from the decisions of ancient Roman courts, adopted by England hundreds of years ago, and by America as fundamental to all legal institutions and proceedings; but when Legislatures modify these old laws by amendments, the new construction is called "statute law."

> "Their statutes rise like exaltations,
> Their decisions flash like meteors."

But the harmonial philosophy is already in the world—a philosophy which recognizes that all forms and manifestations of mind and crime, however perverted and foreign to the common centre of welfare, as having a natural origin in ante-natal or circumstantial conditions, in which the individual was involuntarily conceived and prepared to exist as an independent volitional consciousness.

Defects and injustice in existing statutes come to the surface under the blaze of our new thought-light; and the spirit of progress, swelling magnanimously in the heart of philanthropy, speaks in trumpet-tones these two words, to judges and legislatures—"Repent! Reform!" What does this supreme spirit demand? And for whom? or what class? For the insane (or sick) and for the criminal (or unsound) the Spirit of God speaks:

"MORE JUSTICE AND MORE SYMPATHY; LESS COLD DUTY AND LESS FALSE CHARITY!"*

Under this new commandment mankind are admonished that *cruelty*, *vindictiveness*, and *retaliation* must be eliminated from existing penal and punitive institutions. "An eye for an eye" is at the bottom of all our "death penalties," and inspires every statute which visits the criminal only to bestow irreparable injury and hopeless desolation.

The absence of a just discrimination concerning the relative proportions of crime to punishment is attributable largely to that barbaric and savage theology, still taught in all orthodox churches and popular catechisms, that for a few sins in this life an individual (dying, an unbeliever in the atoning blood) will be punished by indescribable tortures throughout the endless ages of eternity! This monstrous doctrine still lives and dictates in our penal institutions. Almost every law in the criminal code rests upon this barbaric basis. In Roman law you find that an insolvent debtor, without any other imputation of fraud than the fact of owing the debt and not having paid it, could be taken home by the creditor and kept sixty days, fettered with irons not exceeding fifteen pounds in weight; at the end of which time, if the debt remained unpaid, he could be brought before the people on three market days; on the last of which his body could be cut into pieces according to the number of creditors, or, if they preferred, he could be sold into foreign slavery.* A false witness was punished with death; the same penalty was attached to slander, trespass, larceny (or stealing above the value of twelve cents), embezzlement, burning stacks of corn or hay at night, killing horses, sheep, or other domestic animals, injuring bridges or fish-ponds, cutting down shade or fruit-trees, tearing the garments of a person in the street, treason, arson, piracy—in all about one hundred and sixty offences, according to Blackstone, were by various acts of Parliament declared felonies without benefit of clergy, and therefore "punishable with death." With this history before us, we can easily mark the steps of progression taken during the last hundred years, but *how much* remains to be accomplished!

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* Those who "perform" charity from the dictates of "Duty" are under the law of religion and civility, and thus are neither just to the criminal nor kind to the insane. Sympathy is compounded of healing love, mercy, and benevolence; while false charity is a popular mixture containing equal parts of impulsive pity, heartless duty, and cold contempt.

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* See Am. Cycl., vol. vi. It is but yesterday that "imprisonment for debt" was abolished. Is it abolished? Are we civilized? Alas! This moment I behold prisoners for debts (which they cannot pay) in the jail-pens of the city of New York!

A new classification of crime, made under the strong inspiration of our new light shining into causes, is called for; whereon a new mode of procedure, and new systems of treatment (not punishment), may be instituted. Begin by accepting this rule: *Erroneous reasoning from correct impressions, and correct reasoning from erroneous impressions*, one or the other we find mixed with the inception of all mental unsoundness; therefore one or the other is, essentially, within the *mainspring* of all insanities and crimes. With this understanding, let us make

A CRIMINAL SCALE.

Acts and Effects from the Affections, independent (or in spite) of Intellect and Volition.	Acts and Effects from the Intellect and Volition, independent (or in spite) of the Affections.	Acts and Effects from a neutral compound of Mixed Motives and Indefinite Causes.
Irritability,	*Inflexibility,*	*Vacillation,*
Licentiousness,	*Ambition,*	*Falsehood,*
Jealousy,	*Gambling,*	*Envy and Vanity,*
Inconstancy,	*Tyranny,*	*Inefficiency,*
Epilepsy,	*Monomania,*	*Cowardice and Cupidity,*
Violent Lust (rape),	*Vindictiveness,*	*Arson and Treason,*
Infanticide,	*Hallucinations,*	*Cruelty and Suicide,*
Kleptomania,	*Pride (duelling),*	*Profanity and Vulgarity,*
Prostitution,	*Influence (stealing),*	*Melancholia and Idiocy,*
Malignant Fury,	*Antagonism (murder),*	*Dipsomania.*

In the foregoing scale is suggested simply the new classification which our law-manufacturers, and all administrative officers in the sphere of jurisprudence, should now contemplate and proceed to perfect according to the new dispensation basis. Diseases of the intellectual faculties show symptoms called "theft," "fighting," "murder," etc. Lawyers are the real philosophers and physicians who can incorporate true diagnoses and treatment of these human disorders into all forms of civil and penal rights, laws, remedies, and governments. The truth is simple as sunlight. All criminal acts and exceptional conduct are symptoms either of physical or psychological disease; while harmonious conduct and a just character signify health in both these departments of our common nature; and the glory of the Isle of Akropanamede (the kingdom of heaven) will come on earth only when terrestrial laws and institutions harmonize with the just and immutable principles of cause and effect.

HOSPITALS FOR THE INSANE AND CRIMINAL.

1. HOME, or private domicile treatment of the impulsively and absolutely insane, is at once unwise, inexpedient, dangerous, and a mistaken kindness on the part of afflicted friends.

2. Persons suffering from chronic mental maladies should be classified, *similia similibus curantur;* and never more than seven in one group or class; with strict reference to psychological neutralization, and to insure the largest possible enjoyment of personal liberty.

3. The organization and establishment of asylums, which should include sweet-home-like hospital benefits, constitute the only true protection for both the diseased themselves * and the community at large.

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* An account touching this point has just been made public, of two sisters, aged women, who had long lived together in a dilapidated house. They seldom went out, and no one knew how they lived, but it was generally understood that they had plenty of funds. One of the pair was insane, and, doubtless, motives of delicacy induced the other to lead this secluded life with her. The mere thought of such a lonely existence, with no companion but a maniac, is shocking to think of, and it recalls the horrid creature in Charlotte Brontë's wonderful novel. Yet these two lived thus for years, until lately the neighbors noticing an unusual quiet about the house took alarm and forced in the door. Within they found the dead body of one sister in an ad-

4. Cottages for the violent and chronic insane, and little private retreats for the confinement of acute cases, are neither psychologically kind nor physiologically wise to the unfortunate.

5. The establishment of the grand public institutions here recommended should be the chief ambition and aim of the philanthropic and peace-loving citizens of every State in every country.

6. They should be architecturally plain, ample, strong, beautiful, and substantial. Everything suggested by science, and all known remedial principles and plans of psychology and sympathy, should be incorporated into their structure, appointments, and discipline. Avoid mere embellishments and all superficial elegance, and concentrate all skill and capital upon dormitories, closets, ventilation, laundries, kitchens, bakeries, furnaces, and lighting facilities. Several forms of hot-air and electrical baths should be introduced, so that certain patients when most violent can be relieved by an appropriate bath so connected with their special apartments that their transfer to other rooms will be unnecessary. A corps of magnetic healers (especially men and women who are open and impressible to the therapeutical in-

vanced state of decomposition, and the other—destitute of sense, yet still possessing a sisterly devotion—was patiently watching beside the remains!

fluences of invisible physicians), should be appointed to and identified with every establishment.

7. Nurses should not attempt to exert any arbitrary authority over the impulses and mental workings of patients; neither should they ever be members of the healing corps, nor administrators of medicines. The healers should never associate familiarly with the patients, except when in the exercise of their particular curative functions.* Other directions as to treatment for the various shades of these maladies have been showered freely through the pages of this volume, and need not be here recapitulated. It is believed that wise and philanthropic minds can discern from principles herein advocated the nature and appointments of the institutions which humanity now imperatively demands for its greatest sufferers.

8. It must be established as a rule that perfect *freedom* is a natural passionate longing of the human mind. A life-long imprisonment, therefore, even in the best-conducted asylums, is never just, except for patients

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* Conversation between patient and magnetizer is absolutely deleterious to both, and must be peremptorily and strictly *forbidden* during the processes of manipulation. Nothing quicker exhausts the nerve-force of either than mental activity and consequent vocal exercises while under treatment. Any magnetizer who chats while manipulating, and occupies the mental attention of his patients by either stories or arguments, should be immediately discharged as not reasonably qualified for the serious duties of his office.

who are chronically and constitutionally homicidal. Thousands there are of perfectly harmless monomaniacs, or demented—merely weak-minded, who entertain some psychological or whimsical eccentricity. Of this large class we say that they may and should mix in general society, be drawn into conversation, attend the theatre, or light amusements, hear vocal and instrumental music, take excursions and journeys, and so be permitted to realize and enjoy as much unembarrassed liberty as is possible without involving themselves or the community in danger.

9. The old hypothesis that lunatics are "spirits condemned," and should be, under priestly sanction, kept apart in perpetual captivity, is worthy of these dark ages which originated the doctrines of popular orthodoxy. The studied vigilance and surveillance practised upon the insane unavoidably kindles in them an incessant mad passion to gain their lost liberty either by fraud or violence. For years this antagonistic, wicked struggle is maintained between really harmless patients and their ignorant masculine keepers, watchers, and nurses. They *are* unjustly imprisoned; they *know* it; they *think* of nothing so much as *how* to escape. Of course there are always certain patients who are never safe beyond the asylum grounds. But of the great majority of such unfortunates, the largest liberty con-

sistent with private and public safety should and may be universally allowed; for the rich and poor, sick and well, alike, would prefer a crust of bread and a cup of water, with liberty, to a king's palace and royal robes as portion of a life-long captivity. The end, therefore, of all treatment should be as quick as possible to restore health and personal liberty to those in bondage.

MENTAL STORM SIGNALS AND BEACON LIGHTS.

It has been shown that the human body is produced, generatively and progressively, by and through the action and reaction of a vital motive power. This power is the Soul—compounded of ethers and essences—charged with the inter-intelligent principles and propensities of all forces and forms in nature existing below man. These ethers and essences attract appropriate particles, and, through these, ultimate themselves in the perfect organization of fluids and solids. These fluids and solids, deprived of the inspiring and incessantly generative Soul (*i.e.* the ethers and essences), would instantly become "inorganic;" the processes and metamorphoses of which are known by the terms fermentation, putrefaction, and decomposition. But inspired by the inter-intelligent ethers and essences (which become perfectly woven into a spiritual body a few moments after death), the fluids and solids are speedily marshalled into line, obedient to the music of three words—vitalization, circulation, organization. The doubleness of the physical organs and structures, even to the minutest hair-nerve and capillary vessel, demonstrate the two-foldness of the ethers and essences out of which those organs and structures come. Hence, too, proceed all the reciprocal processes in the economy. They move in pairs: expansion and contraction, nutrition and depletion, assimilation and elimination, organization and decomposition, vitalization and putrefaction, materialization and spiritualization. These correlative and evenly-balanced processes occur in consequence of the two-fold principles which exist antecedently and vitally and essentially in every known and unknown motive power.

Now what is disease, mentally or physically? Concisely speaking, disease is the name men give to any disturbance or obstruction in the circulation of the invisible vital forces. The least disturbance reports itself as "irritation;" a general physiological effort to overcome this is called "a fever;" when the effort of nature to remove an obstruction is local, it is labelled "inflammation." This rule is as applicable to the brain as to the bowels; as uniform in the feelings as in the fluids; as infallible among the organs of thought as in the least tissue of any muscle. As, for example, protracted exercise of the intellect and will, is reported at first as "excessive nervousness"; if the vital forces continue to be concentrated in the head, the second report will be "brain fever"; and if the cerebral activities and vascular accumulations continue, the diagnosis is "phrenitis," which means an inflammation of the brain. If this condition exists long, the succeeding effects will be (1) delirium, (2) mania, (3) insanity, (4) dementia, (5) death. This last word startles the materialist; for, instantly, his involuntary sceptical thought springs to speech: "After death—*what?*"

Having thus defined the simple principles of organization, health, and disease, I proceed to erect "storm-signals" along the coasts, and to burn bright "beacon lights" in high towers founded upon rocks in life's ocean; so that all human beings, who are either pilgrims walking or mariners sailing between the cradle and the coffin, may avoid the evil and choose the good.

A MENTAL STORM IS THREATENED

1. When there is an unnatural dryness of the mouth and tongue;
2. When an unusual whiteness or wanness settles upon the face;
3. When a lively flush constantly tinges the forehead;
4. When an indescribable ache is felt at night just within the base of the skull (in the convolutions of the medulla oblongata);
5. When, influenced by whatever cause, you feel irritable and snappish, while manifesting outward sullenness and persistent muteness;
6. When, with a usual appetite and comfortable digestion, you feel yourself *going* day by day;
7. When, seized with a dull headache in the higher organs, you find difficulty in connecting links in any slightly-complicated chain of reasoning;
8. When your thoughts indicate feebleness of intelligence, and are given to eccentricity and whimsical impulses;

9. When you eat and drink abstractedly, taking no notice of odors and flavors, and dread to take part in conversation;

10. When you dream of red things, or of things black and terrible: as fires, or serpents, quarrels, ghosts, beasts, devouring wolves, or choking and beheading;

11. When you suddenly dislike persons and companions to whom you have been long and tenderly attached;

12. When you do not realize the fact that your feet and hands are constantly cold;

13. When, with a melancholy complexion and gloomy meditations, you are suddenly affected with an undefinable impulse to laugh;

14. When, with an ambitious intellect and no money, you seem impelled to start a newspaper or magazine;

15. When there is a hot and water-longing sensation upon the skin, which frequent ablutions do not allay, or great dryness and thirst on the tongue, which you frequently treat with alcoholic preparations;

16. When your body is restless, pervaded with inquietude, and easily fatigued by muscular exercise;

17. When, with an assumed expression of entire frankness, accompanied with a self-admiring light in the eyes, denoting at once presence of cupidity and the absence of sincerity, you fire off *puns* into a promiscuous crowd, knowing that they have at the moment no opportunity of escape;

18. When you lose stability of mind, and indulge inconstancy in the discharge of duty, and indulge fickleness in the performance of things intended, with an obstinate impulse to break your promises;

19. When you love yourself so devotedly, with such fidelity and warmth and tenderness, that you fail to see that there are thousands in the world very much your superior.

20. When you find that you learn nothing by experience, or that you can learn nothing without experience;

21. When you absorbingly admire and want to marry a person whom you ought not to marry, and neglect to cherish and cultivate the heart you once did marry;

22. When habits you know to be bad increase upon you, covering your feelings with gangrene and your conscience with mortification;

23. When you cannot sleep six consecutive hours;

24. When the saliva is bitter, and your eyes settle vacantly upon the air;

25. When you fret and borrow trouble, and harbor resentment, and exalt and blister your mind with super-irritation—when you are obstinate in trifles, and violent on small occasions, and harsh and undignified in the presence of others;

26. When there is a prostration and degeneration in the organs of procreation, or enervation and ejaculation among these organs, either with or without hysterical or hypochondriacal symptoms;

27. When you are excited with groundless fears of being poisoned, or become unaccountably suspicious of the integrity of those long your best friends;

28. When you start and tremble at the slightest unexpected noise or intrusion;

29. When there is a change in your bodily and mental habits, accompanied with discontent and misanthropical impulses;

30. When you believe that the Infinite Good is forever balanced in the universe by the Infinite Evil, and that there are at this moment millions of persons once on earth suffering the ineffable agonies of an everlasting hell; *

31. When with exemplary fortitude you bear the losses, embarrassments, and bereavements of your neighbors, but disturb the whole community and overtax the patience of your relatives when similar trials become your own;

32. When you conceive a passion for acquiring suddenly an immense property by speculation in stocks, lands, bonds, etc., and feel an uncontrollable impulse to buy freely and largely, and to not pay your debts;

33. When you find yourself with a laborious digestion, yet constantly gormandizing, and consigning inordinate quantities of solid

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* So long as this Oriental mythology is entertained and preached simply as a *theory* in religion, it may be paid for and held as harmless, and need not be denounced as a powerful cause of hopeless melancholy, insanity, and suicide. But it becomes dangerous to human mental health the moment it becomes a profound conviction in any sincere mind; hence it is not too much to say that all who sincerely believe such a doctrine are either *now* inmates of lunatic asylums, or are being this moment prepared by their sorrowing friends for a speedy trip to such a deplorable destiny.

food to your distended stomach: once or twice a week noticing that you experience slight confusion of ideas, vertigo, chaotic thinking, thoughts flying swiftly, or jumping about from one thing to another without order or motive, loss of memory at intervals, and occasional debilitation or indifference to exertion among the reasoning faculties;

34. When late in the afternoon, or during the early hours of night, you feel unaccountably cheerful and social and chatty, retire in good humor, and sleep soundly for three or four hours; then habitually wake up all over and cannot go to sleep again; next morning oppressed with unaccountable melancholy, rapt in self-contemplation, egotism, and self-feeling, with a world of superlative misery resting upon your soul;

35. When you notice that strangers and acquaintances alike contrive to avoid you;

36. When you notice that your mind is no longer instinctively delicate concerning duty, propriety, decency, immorality, rape, murder, and criminal conduct;

37. When you fancy yourself exceedingly gross and dirty (that is, if you are not unusually so); that you are afflicted with leprosy, full of corruption, a walking stench in your own nostrils, with desperate determination to resist food in order to become purified and thoroughly refined;

38. When you fancy that you *know more* than anybody and everybody else; that you are soon to be ordained by heaven with a world-important mission; that your wealth and greatness will surpass kings, emperors, and presidents; that your position and magnificent office are equal to or greater than any prince or messiah you ever dreamed or heard of;

39. When your mind is disposed to repeat, over and over, again and again, the circular counting of figures, or the audible speaking to yourself of a monotonous lingo of meaningless words;

40. When you hear voices * in the wind, intelligent words in footsteps, voices suggesting crimes or whispering lustful hints, or in the

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* Mediums, when listening to voices of visitors from the Summerland, may be distinguishable from insane auditors by the *sense* communicated. It is not true that any class of spirits are sometimes engaged in tantalizing, blasphemous, or lustful conversa-

rattling of a door or window you seem to hear subdued conversation and plans laid to involve yourself;

41. When you seem to smell the corruption of mankind as noisome exhalations from vaults and catacombs, affecting all you eat and drink with offensive odors, which seem to contaminate clothing and furniture, and seeming to render yourself disgusting to everybody who approaches you; *

42. When you see sparks of fire and flashes of light while in darkness you suddenly shut or open your eyes. This may mean either development in clairvoyance, or sub-acute insanity of the optic nerves as in delirium tremens, when the entire seeing functions are so disordered that the judgment itself is misimpressed and deranged;

43. When you suddenly see flies crawling on the wall or bedclothes, or small dark objects floating and weaving through each other in the air, or fiends or devils with either the faces of strangers or resembling departed friends in the atmosphere; †

44. When, finally, things and persons about you seem to have been changed, and do not appear and impress you as they used to, causing you to feel and to assert most positively that *they*, and not you, have undergone the alteration which you openly deplore and from which you privately yearn to escape.

Faithfully I have followed my impressions in bringing the foregoing mental storm signals before the eyes

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tions; and yet when the auditory nerve-cell is insane, the person seems to hear just what is affirmed.

* It is understood, of course, that your body has been and is kept commonly well-washed and decently free from the "diseased magnetism" described in the fore part of this work.

† Again it must be affirmed that imperfect mediumship is full of these optical imperfections and illusions. These optical misimpressions depart when the medium's perceptions become clear and orderly. Spiritualists should exercise the most exalted common sense in dealing with a subject so ineffably delicate as holding converse with individuals stripped of earth and its multitudinous errors. An insane seer of sight "declares a stranger to be a relation or friend, or declares a near relation is not the person but somebody else—says her husband is not her husband, but a stranger, yet, possibly, asks after all at home—says the men in attendance are women, or the women men, or calls the medical attendant by the name of some former friend."

of my readers. Thousands, by heeding these admonitions, can comprehend their own bodily and mental states, *preventing* in themselves the incubation of hereditary crime-eggs, and arresting the development of temporary insanity from whatever cause. These "beacon lights," by illuminating at safe intervals the whole sea of life, may strengthen your understanding, harmonize your personal habits, relieve alarmed and bewildered feelings, and make available your own self-healing energies through their prime-minister, Will.

MEDICINES FOR MALADIES OF BODY AND SOUL.

TWENTY-ONE years ago I embodied in a volume* what I was most thoroughly impressed to term the only true and divine medicines which, by operating magnetically upon the body through the spiritual principle, can unfold and advance individual health and happiness; and these medicines, which should be regarded sacredly as agents and elements emanating from the fountain of universal Nature, are: DRESS, FOOD, WATER, AIR, LIGHT, ELECTRICITY, AND MAGNETISM. Of these seven remedial agents, breathed from the inspiring Spirit of the universe, I need not again write. (The work referred to, also the "Harbinger of Health," are filled with prescriptions for the physically and mentally insane.) With these unchangeable principles, comprehended and administered as medicines, I yet more firmly believe that it is possible to

> "Fetter strong madness with a silken thread,
> Cure ache with air, and agony with words."

Additional medicines, however, may be here presented; to be administered upon principles already made plain to the reader. I will follow my impressions in offering them as supplemental; with perfect faith in their divine import and applicability.

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* Reference is here made to the author's first volume of the *Great Harmonia*, entitled *The Physician*, p. 263 *et seq.*

Dyspepsia, a Spiritual Disorder.—If caused by over-eating and protracted labor, in connection with housekeeping cares and business anxieties, it may be alleviated by a diet composed of fruits, grains, roots, and the succulent parts of vegetables. Begin with small quantities, taken as soup every hour, and keep extending the intervals until your meals become regular. In truth, stomach affections originate in de-polarizations of the spiritual forces. Medical men admit that the mind exerts an influence upon the digestive process. This is clearly exhibited (they say) when an individual receives the intelligence of the loss of a friend or of property. He may at the time be sitting before a plentiful board, with a keen appetite; but the unexpected news destroys it, because the excited brain withholds its stimulus. Indigestion arising from a prostration of the nervous system (*i.e.*, a deficiency in the ethers and essences of the Soul) should be treated with great care. The food should be simple, nutritious, moderate in quantity, and taken at regular periods. Large quantities of stimulating food, frequently taken, serve to increase the nervous prostration. Those afflicted should exercise in the open air, and engage in social conversation, that the brain may be excited to a natural or healthy action, in order that it may impart to the digestive organs the necessary stimuli. It is no unusual occurrence (say medical men) for those persons who have eaten heartily immediately before retiring for sleep, to have unpleasant dreams, or to be aroused from their unquiet slumber by colic pains. In such instances the brain becomes dormant, and does not impart to the digestive organs the requisite amount of nervous influence. The nervous stimulus being deficient, the unchanged food remains in the stomach, causing irritation of this organ.

Treatment for Fever and Ague.—The chemical extract of black pepper, called *piperin*, combined with a small portion of arsenic, has been used extensively for fever and ague under the title of "Cholagogue." The salt of Peruvian bark, called *quinine*, is more popular, but is productive of various nervous and brain disorders. Electricity, with a complete change in both food and location, is nature's remedy. Of course, with mercurial and other medicines you can kill this disease and kindle up rheumatic pains and neuralgias.

Frozen, or Frost Bitten.—On this I need but repeat counsel based on accepted medical authority: "The hands, feet, ears, etc., are subject, in cold latitudes, to be frozen or frost-bitten. This may occur when the patient, at the moment, is not aware of it. The part affected at first assumes a dull red color, which gradually gives place to a pale, waxy appearance, and becomes quite insensible, The first thing to be done in such cases, is to reëstablish circulation. This may be accomplished by rubbing the frozen limb with snow, or, when this is not to be obtained, cold water; but the snow is always to be preferred. The fire should be avoided; and it would be better for the patient to be kept in a cold room, for a time, where there is no fire, or where the temperature is moderate. A person may be found by the roadside, benumbed with the cold, and be almost or quite insensible. Such a person should be taken into a cold room, the clothing removed, and friction commenced, and continued for some time, with *snow*. When warmth begins to be restored, the individual should be rubbed with dry flannel, and the friction continued, until reaction takes place. As soon as the patient is sufficiently revived to be able to swallow, give a little warm drink, as ginger-tea, or weak wine and water. The patient should then be placed in a cold bed."

Mental Egotism, and Melancholy.—If caused by exhaustion or prostrating disease, calls for diurnal doses of human magnetism. If caused by disappointment, the remedy is in your own will. Dr. Blandford affirms that many a patient has been suddenly cured of melancholy by some event which called for immediate action. "Thus a lady's only son was seized with a dangerous illness, and she was obliged to go and nurse him. In her work and anxiety she forgot her own melancholy, and when he recovered she too was well." He mentions other instances: One was a gentleman who thought he had committed the unpardonable sin—nay, that he was himself the devil. He also thought himself ruined and afflicted with leprosy, but did not refuse food. He went on in this way for seven years, till at last affairs necessitated action on his part, and he woke up out of his melancholy, and has since keenly enjoyed life and its pleasures. Another was a lady of fifty-six years of age, who had all the worst symptoms of melancholia, refused food, did not converse, but paced her room, ejaculating "My God, my God," and picked and rubbed her hands in terror and panic till they were sore. After five years she began to mend, gradually improved, and in six months was discharged quite well. Another was a gentleman, aged thirty-one, who had been in an unhealthy tropical climate. He had all the symptoms of melancholy, was suicidal, tried to avoid food, would not converse, but muttered to himself, and thought he was going to be put to death for murder and forgery. He too recovered perfectly, after being in this state for five years.

Soresides, or Liver Affections.—In all cases of tenderness in the right side, pain under the shoulder blades, aching in the arm sockets and stiffness in cords of the neck, rub vigorously and manipulate, with pressure and a rolling motion, up and down and across the small of the back; * press and compress, with all your strength and for fifteen minutes, both sides below the large ribs, knead and roll the bowels, using the pneumogastric remedy immediately after while lying straight upon your back; and every morning, both winter and summer, bath your sides, hips, back, and abdomen in cold rain water. The spleen, behind the stomach on the left side, can be by this treatment cured of any disorder. The part most thoroughly misrepresented—the harmless and unmurmuring organ most vilified—is the quiet, sleepy, good-natured Liver! Persons full of extra fibrin (excrementitious matter), and with filthy blood in every vein, are foremost in abusing the "liver," and the quack pill-makers concoct doses of *aloes, gamboge, colocynth, opium, and ferri phosphas* in order to meet the wishes of these "liver" vilifiers and grumblers.

Defects of Conscience.—The names of different colors, like the titles of the sounds and odors and flavors, are the names of *sensations* awakened in the cerebrum by different motions or vibrations of atoms and forces in the outer world. Some persons have auditory nerves not impressible to certain sounds. (Such are no musicians.) Others are blind to certain kinds of sensations known, for exanple, as blue or purple, etc. (Such are not successful artists.) Now it is equally certain that some mental structures are insensible to the (spiritual) impressions known as *truth*, *justice*, *mercy*, etc. Such persons make our violent, murderous, and most incorrigible criminals. They are unsound or mentally diseased, and should be so classified for discipline and treatment.* The dynamics of mind are but the dynamics of sense and sensations deepened to their foundations. And our criminal and lunatic institutions will never heal and restore humanity until they are founded upon the unchangeable principles of reason, love, and justice.

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* When you can avail yourself of another's hands, do so; but always *do* for yourself in the absence of assistance.

Mania of Licentiousness.—This mental disease, which originates from the extreme and positive activity of conjugal love, and which passion is usually combined with unclouded and cultivated intellectual faculties, may be neutralized by vigorous and long-continued bodily excitements of labor and exertion. Gymnasts, circus performers, and athletes, are rarely lustful.

A World of Lost Men.—Self-abandonment on the part of strong men, like the repulsive recklessness characteristic of lost women, compels the individual to assume a criminal (*i.e. insane* and perilous) attitude toward the general health of the social body. As a rule, these lost men and lost women were over-indulged and permitted "to have their own way" when they were only little boys and girls.† Obstinate, stiff-necked, filially disloyal, and toward their parents always irreverent: such boys and girls grow up inflamed with self-importance, passion, godlessness, and they generally culminate and end as distinguished examples of lost men and lost women.

Antidote for Corrosive Sublimate.—If poisoned by this substance, or by creosote, and the strong acids, the first thing to do is to protect the membranes of the stomach and prevent absorption into the blood. Either promptly swallow two-thirds of a tumbler of sweet (olive) oil or as much of (albumen) the white of eggs. These poisons enter at once into chemical union with these substances, and by forming a new compound remain for a time inert, or are enough deprived of their dangerous properties to give time to expel them by a quick emetic. The process of vomiting should be aided by slippery-elm or flax-seed tea. Never distend the stomach with large draughts of hot water, nor strain it with any emetic that is slow and productive of considerable preliminary nausea. The stomach-pump is best, if applied promptly, in most cases of liquid poison.

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* As an illustration of such psycho-phrenological insensibility I may refer to the case of a Western man who broke a chair over his wife's head. When arrived at jail, and the clergyman undertook to talk with him, he displayed a good deal of penitence. He said he was very sorry that he had permitted his anger to obtain the mastery of him and to suffer him to do such an act, because it was a good-fashioned Windsor chair, an heirloom in his family, and he knew he never could replace it.

† An observer has been justly astonished at the dissipation of young children, who, nowadays, from the ages of six to sixteen, have as many engagements as their mothers. It is certain, that the crowded rooms, parties, theatres, and late hours to which our present fashion exposes them, will undermine many fragile constitutions, and weaken those that are naturally strong.

Remedy for Gray Hair.—When your hair begins to be sprinkled with white, the quickest and surest preparation to make the whole appear beautiful is to admire Nature's method of maturing and perfecting your organization.

Wrinkles in the Face.—If caused by a bad temper and discordant mind, it will smooth your face to look closely at yourself in a mirror; if caused by a toothache, go to some skilful dentist; if by neuralgia, lay hot flannel on the parts, and be magnetized about the throat and down the spine once a day for thirty minutes.

How to take Rest.—The original meaning of the phrase Sabbath, which signification was conceived in and born of the Spirit, is concentrated in one little word of four letters, R-E-S-T. He is the worst Sabbath-breaker who cannot give some portion of every day to communion with the interior and spiritual. The sickest and wickedest can *rest* by cultivating a peaceful and restful spirit. The new anti-insanity remedy for sleeplessness, *choral*, is easier to take; but you will find that it is not a millionth part as safe or efficacious as a *sane* condition of body and mind.

The Vice of Versatility.—It is a law of optics that you see a thing by means of the rays of light which proceed from it; so the mind masters a thing by unfaltering obedience to the laws by which that thing exists. The true student broods upon a matter until he comprehends both it and its laws; and thus he rises superior to both; whereby he becomes their true interpreter and master. But by aiming at versatility he skims the surface of everything and becomes perfect in nothing, and in the end is oppressed and humiliated by a sense of failure in life.

Bolting your Meals.—If caused by habit, the remedy is to eat and drink with as much self-control and gratitude as you would "at the communion-table;" if caused by great business enterprise, better make your will, and prepare for paralysis, or else for slow death by softening of the brain. If your brain be naturally strong, Nature will "close you out" by a very Bright disease of the kidneys.

Suspended Animation, or Trance.—This torpid state of the body, (to which young women are chiefly subject), which closely resembles death, also appears like the physical condition induced by mediumship, is caused by a temporary paralysis of both the nerves of motion and sensation; in which state the sympathetic ganglia and the pneumogastric nerves, with their various connections operating from their own centres, feed and sustain the organs of the viscera out of the ethers and essences (*i.e.*, out of the unparticled principles of Soul), leaving the intuitions, and possibly the intellectual faculties also, to enjoy a peaceful spiritual life, which on waking may be remembered only as a vague and troubled dream. The paralysis may be overcome by an electrical bath, or by a thorough de-magnetization of the spine, and the entire posterior of the body.

Intentional or Accidental Poisoning.—Insanely inclined minds either fancy that their friends are trying to poison them, or they try to accomplish it themselves, and immediately after the effort they regret it. Antidotes should be at once employed. When epsom salts was intended, saltpetre (*nitre*) is sometimes swallowed instead, producing very violent and alarming symptoms. Vomiting should be immediately induced by large draughts of mucilaginous drinks. Gum arabic, flax-seed, slippery-elm, barley, or whites of eggs beat up in warm water, etc.; either of these made into a tea and drank rapidly by the pint or quart, is the mildest emetic applicable in cases of poisoning by *antimony*, *arsenic*,* *acetate of copper* (or verdigris),

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* In cases of poisoning by this mineral, or by either of the substances or fluids named, an active emetic should be administered in a mucilage drink. If vomiting is induced by the poison, promote and ease it by one of the drinks specified, and after employing the stomach-pump, quiet the patient by magnetism or poultice as directed. If ley, or hartshorn, has been taken, use vinegar in water, or olive oil, immediately, and follow up with the drinks to produce vomiting.

sulphate of zinc (or white vitriol), *oxalic*, *sulphuric*, *muriatic*, and *nitric* acid. If vomiting is developed by the poison, then promote it by the drinks named, which after a time may be allayed by magnetism or a poultice over the stomach and bowels.

Methods of Resuscitation.—Artificial respiration is of the first importance. In case of a person apparently drowned, or seemingly dead from the inhalation of charcoal gas, fire-damp, or from carbonic gas arising from any source, the first thing required is plenty of fresh air, and sponging with cold vinegar and water; the next step is persistent artificial respiration (by pressing the chest and suddenly relaxing pressure, down and backward, as in using a bellows); the third, after the patient is partially revived, is to wrap the limbs in dry, warm woollen blankets, and use human magnetism or mineral electricity. Asphyxiated patients should be frequently and vigorously "breathed into" by a strong-chested person. Cover the prostrated person's mouth with a thin handkerchief, then fill your lungs full of fresh air and instantly force it into those of the patient.

Sudden Cures by the Mental Process.—Very much learned medical gentlemen *laugh* at the claims, almost miraculous, of healing mediums, and very learned (?) ladies and gentlemen (usually the sycophantic dupes of ministers and the free-paying patients of scientific physicians) join in the laugh thus professionally taught them. But why are not *sudden cures* as philosophical as *sudden sickness?* The spiritual emotion (or shock) either of fear, joy, or grief, often produces "sudden illness" in the physical organization. Why may not a spiritual shock of magnetic motion and life produce a sudden restoration of the equilibrium?

Dancing Dervishes.—These mediums, under physical control of spirits, either wise or otherwise, illustrate the influence of impalpable spirit upon ponderable matter.

The Gold and Silver Links.—Sensation, like motion, travels in opposite directions at the same instant on opposite conductors—one positive, the other negative, to the brain and will. So Spirit (an indescribably ethereal *substance*) travels over and through the soul (a more appreciable compound of elements) in two directions at the same moment, and thus the body (the outermost consociation of particles) is under spirit influence every second of time from the first to the last breath. The beautiful links in these vitalic chains surpass anything known or conceivable in the world of gems and jewels.

Disinfectants and Antidotes.—The best disinfectant of your home or out-buildings is cleanliness; also thorough underdraining, by which fresh air circulates and imparts vitality to the very earth, and transmits health to everybody upon it. The next best is the application of similar principles to your physical and mental organisms—*perfect cleanliness* and *free circulation!* Chloride of lime, or dry wood or coal ashes, will disinfect decaying and excrementitious matters. And in hospitals, as in private dwellings, carbolic acid (put up by druggists) is best to prevent epidemics, fevers, poisons, and to deodorize atmospheres from any source.

Affected Humility.—This may be cured by compelling the patient to associate with birds of similar plumage, according to the principle *similia similibus curantur.* It is usually a symptom of insincerity and a form of stealthy self-assertion.

How to Preserve the Good Opinions of Friends.—Never think, say, or do anything contrary to their combined opinions. They will then perfectly reciprocate, and never do or say anything to render your existence either happy or miserable.

The Golden Mean.—The indescribable meanness of gold grabbers and gold worshippers is transcended only by the unspeakable meanness of those who hate and envy them.

The Virtues of Charcoal.—It has been incontestibly proved that charcoal (which is always within every one's reach) is capable, if taken in a pulverized state and in large quantities, of absorbing and rendering harmless the active principles of almost all poisons. The quantity of the poison absorbed is sometimes relatively small, and hence very large quantities of freshly pulverized charcoal should be used as an absorbent. "Charcoal forms inert compounds with some of the most deadly poisons, as the active principle of the poppy, hyoscyamus, nux vomica, prussic acid, arsenic, aconite, and all the more active vegetable poisons; and some experiments would tend to establish the fact that it may also prove beneficial in cases of poisoning from animal venom, and from decaying animal matter." The prompt drinking of large quantities of common mucilage or sweet oil, and the free use of powdered charcoal, will prove in most cases a plan of safety until the poison can be pumped out or ejected by emetic. Give with the vomiting large draughts of mucilaginous drinks. After the stomach is delivered of its enemy, the patient should be sustained by galvanic, electric, or magnetic stimulation, and be provided with plenty of strong green tea, without sugar. Always keep the patient awake and full of motion.

Cure for an Attack of Selfish Friendship.—This may be cured by following your own tastes and inclinations in spite of the earnest protests of your warmest friends. If you habitually practise upon this rule, you will show yourself incapable of true and perfect friendship, and you will then never know in this world what it is to have a true and perfect friend. This remedy is so simple that millions can immediately prepare and use it. It is naturally bitter, and is warranted never to turn sweet in any climate.

The Sensibility of the Eye.—If it be true that, in optics, we see everything in the direction of that line by which the rays of light approach the eye last, it follows that, although the eye is impressible to various rays converging from various objects at the same moment, it distinctly sees only the *one* object at which it was squarely directed. So the mind, although it is qualified for the reception of sensible impressions from a great variety of forms and forces at the same moment, yet it actually cognizes and realizes only the *one* to which its perceptions were at the moment strongest attracted. Hence the unreliability and confusion of "witnesses" in our legal courts; hence, too, the contradictory accounts "given by spirits" of things about them. Uniformity of testimony means, can only mean, that those testifying had each his eye and his mind "single" to *the one thing* under investigation; a coincidence likely to happen at the same moment to twenty persons not more than once in millions of years!

Mankind Eating Animal Food.—Nitrogen is abundant in animal tissues. In fat the nitrogen is absent; hence it is called a non-nitrogenous substance; and ought not to be used except in very cold latitudes. Persons of vigorous lungs and full habit need no animal food, for they can abstract from the atmosphere all the nitrogen needful for the perfection of their health and strength. But of weak bodies and feeble lungs the opposite rule is applicable; also to persons constantly exhausting their nerve-power by intellectual and artistic pursuits.

Spirituality of Digestion.—By materialists it is said that digestion is caused by the action of a certain organic matter called *pepsin* in conjunction with several free acids, called lactic, ascetic, chlorohydric, etc. While the truth is, especially in mankind, the peristaltic movement in the alimentary channel, like the motion of the innumerable glands in the mucous membrane, and therefore digestion itself, is caused, independently of the many wondrous cerebro-spinal centres, by the soul-principle acting through the filaments of the sympathetic system ; which, as the thoughtful reader remembers, is the residence and fulcrum of the automatic instincts, and especially of those vital self-intelligent principles which flow from the ethers and essences in the constitution of nature into similar substances in the spiritual organization of man. Hunger, therefore, is a universal voice of the soul in behalf of itself and the dependent body ; and digestion is an appropriation by the soul of whatsoever is supplied for the upbuilding of both itself and the body. So, measurably, a man is tinged and characterized by his food.

Deficiency of Soul-essence the Cause of Dyspepsia.—Elsewhere I have shown that human digestion is a spiritual procession of the vital sympathetic principles. Now, appealing to every observer's experience for corroboration, I affirm that indigestion (when chronic, called "dyspepsia") is owing, in impressible natures, to a lack or deficiency of the soul-essences, a kind of spiritual bankruptcy in the general system. Do you not sometimes feel (the evidence) an indescribable *exhaustion* after doing a certain kind of uncongenial work, or a general letting down of power subsequent to conjugal exaltations, or a kind of strange weariness soon after conversing and visiting with particular persons of your acquaintance ? You have expended, for the time being, some of the actual *essence* of your vital life ! There is no other *true* explanation. You must restore the wasted substance by extracting the soul-essences from appropriate food, drink, air, exercise, sleep, and mental repose ; otherwise your very soul (not your Spirit, remember) will call pleadingly for strength, for virtue, for courage, for the very breath of life itself, while you are "half-dead with dyspepsia" and fancying yourself a godless and good-for-nothing wretch ; which physicians will treat with various *stimulantia specifica* and clergymen with *trinitas interrorem et sanctissimo ad infinitum;* but your unchangeable Holy Mother (Nature) orders you away from your exhausting habits, employments, and associations, and bids you find magnetic fountains of health in cornlands and green fields, in congenial pursuits, in healing human hands and faithful human hearts, wherein the Spirit of the Eternal dwells—a protective delightful presence, administering a sure and unchangeable government.

Feeble Skin, or Liability to Colds.—Always, in the morning, put cold water all over your body with your hands just as rapidly as you wash your face; dry off quickly, and dress uniformly in magnetic garments. Meat is no remedy for this kind of cuticle weakness. An enthusiastic reader of Carlyle asserts that the Scotch are as robust as any nation now on the globe. Their intellect is clear, their morals are firm. They bathe their infants from birth in cold water daily, and their food consists mostly of oatmeal, potatoes, and buttermilk. Children are carried to the christening the eighth day after their birth and by the mother. With this take several "grains of allowance."

Protect a Diseased Organ.—If your kidneys feel weak, wear a pad of soft woollen over them (not against the skin, unless you choose); the same rule will apply to the throat, lungs, liver, stomach, and bowels, and to any part of either legs or arms. Whenever an organ is diseased, or from any cause not up to the health standard, protect it with several layers of dry flannel, or with soft cotton compressed. Heat is congenial and indispensable to the chemistry of solids; and solids, you remember, are but fluids in a lower state of temperature; or, to speak more justly, they are the ethers and essences in a greatly diminished degree of impressibility and motion. Hence bestow upon your solids uniformly as much consideration and judgment as you would concede to your nervous sensibilities. They are closely interrelated like parents and children.

Heat Essential to Health.—The human body is warmed by motion; the chemistry of the indwelling soul. But this soul-principle withdraws from the surface when the temperature is either too low or too high; the normal average being ninety-eight degrees in all climates and seasons. Hence in both extremes, in tropic lands or in the arctic region, sleep is involuntary and often fatal. At the north, animal food of the fattest and greasiest kind—while, in the tropics, vegetable diets of fruits and berries—are indispensable to the maintenance of nerve-energy and perfect health.

Metamorphosis of Motion into Life.—Food in just quantities causes health and vigor, because it contains (motion) the ethers and essences by which the soul-principles are fed and perpetually recreated; so the scanty supply of food, or protracted hunger, causes disease by starving the energies of the soul, and thus the brain is unable to discharge its functions. The inference is, logically, that wholesome and appropriate *food* which is loaded with vital principles, and pure *air* which is at once electrical and magnetic, and true *clothing* which is a non-conductor of either temperature, are the great medicines for a physically and nervously sick humanity.

Insanity of the Digestive System.—Hunger knows no legal statutes. A famished mariner, a starving landsman, are rendered irritable and lawless when deprived of food; the vital principles call for the ethers and essences by which they maintain the physical organism; and they will not heed social barriers and the enactments of legislatures. A person long deprived of food, like a patient recovering from disease, must begin to eat cautiously, a very little at a time and often, until the nerves and membranes are prepared to perform their accustomed labors. The best initiative nourishment is pure soup.

Hardening Children by their Dressings.—The very old and the very young are alike; they should be fed and clothed and treated upon the same general principles. The middle manhood period of vigor does not call for so large a supply of clothing. The bodily temperature of little children is, like that of aged persons, much lower than in the middle periods when all the fluids and energies are magnetic and fully expanded.

Disease Caused, or Cured, by Clothing.—When walking or physically working, little clothing is required; but the moment you rest, put on an extra warm garment. A woman can fold herself in a shawl, a man in a cloak or blanket; thus *preventing* neuralgias by the hundred and rheumatism by the ton. A person is very warm immediately after bodily exercise and exertion, and an extra garment feels disagreeable. But in a few moments this feeling will pass, and you have preserved your health, which is a fortune.

A Sight at Solar Tornadoes.—I have in many paragraphs, in former volumes, described what I witnessed (clairvoyantly) in the constitution and atmospheric commotions of the sun; all which was wonderful to minds, either learned or ignorant, but the disclosures were by all regarded and accepted only as extraordinary imaginations. Now, however (nearly quarter of a century after the publication of those "revelations"), Professor Proctor alludes to Scientific confirmations, thus: "Kirchoff's discovery of the significance of the spectral lines is bearing wonderful fruit! Who would have thought that researches carried on with a few triangular prisms of glass on the light from such a substance as sodium, the basis of our common-place soda, would lead to the result that solar tornadoes could be watched as readily with the spectroscope as in Galileo's time the sun-spots themselves could be traced across the sun's disk with the telescope?"

Definition of What Constitutes a True Teacher.—A true teacher is one who gratefully accepts all that is true and good by whoever taught and wherever found, and is willing, freely, to impart what is true and good for the advancement of humanity.

Prostration by Lightning.—The simple knowledge that gross electricity has suddenly transposed the soul-electricities of sensibility from the (external, or) serous to the (internal, or) mucous membranes will suggest the immediate re-electrification of the whole body by rapidly pouring upon it pailful after pailful of cold water; then use warm blankets plentifully as in violent attacks of colic or cholera; breath into the nostrils, rub the patient's hands and feet, roll the muscles and manipulate the spine magnetically.

A Mathematical Scale of Causes and Effects.—It has been clearly and incontestibly proved that, in every country, the statistics of the *amount of alcohol imbibed* precisely correspond with the number of judicial sentences recorded in law reports of the year, as well as with the number of poor, of beggars, of vagabonds, of divorced husbands and wives, of idiot children, of suicides, murders, and of epileptics and lunatics inscribed on State registers.

Equalization of the Vital Forces in the Body.—So unbalanced are most persons, and so indisposed are they to systematic bodily exercises, that guardian angels sometimes seem compelled to *shake* their "mediums" into a degree of soul-and-body harmony, which is the foundation of all kinds of health, and very frequently the commencement of delightful intercourse with the heavenly physicians and visitors. To these ends hundreds of mediums are at first put through certain motional and grotesque phenomena: Dancing, jumping, jerking, whirling, running, falling, rolling, gesticulating, ejaculating, personating, twitching, pounding, percussing, etc.; exercises which the early followers of every religion, in all countries and ages of the world, were obliged primarily to pass through in order to equalize their physical systems, and render the sympathetic sensibilities impressible to ennobling influences from the Summerland. In our day we may refer to the early Presbyterians, Baptists, Methodists, and Adventists; and to existing shakers and mediumistic spiritualists, who are just now most prominent in illustrating this preliminary and indispensable process of equalization. After a season, it is certain to subside.

Persons who Pride Themselves on Virtue.—Paradoxicalities in human nature, like its comicalities, are continually teasing and vexing persons who imagine themselves models of consistency and dignity. But you will observe that really true and really virtuous people have the least to say about either their truthfulness or their integrity. Most persons boast of possessing that in which they are consciously and criminally deficient.

Long-Facedness, and Other Bilious Affections.—The human face is provided with thousands of nerves and fibres naturally responsive to playfulness, wit, and feelings of mirthfulness, while there are exceedingly few provisions made by Providence for expressing grief, melancholy, and other bilious affections. The good and pure, in all worlds and spheres, are gay and playful. It is wonderful how much dignity, piety, solemnity, and profundity can be evolved from bad digestion, tarry blood, torpid liver, and a cloudy brain!

Spiritual Names for the Soul.—I have just held a most delightful and instructive telegraphic conversation with my friend Galen on this subject of names. He does not accept our recent English term "psychic" as expressive of the etherium in which man's mental being is perpetually immersed as in an ocean, and by which individual will and affection may be imparted and demonstrated in normal mediumship. He mentioned the different terms in use by different teachers in widely separated countries in the Summerland; some of which are very expressive—"*astop*" (with the long sound of *o*, and *p*, silent), pronounced *es-tow*, signifying a self-controlling motion; another term is "*effucial*," signifying a self-conscious emanation, or an intelligential energy; another phrase is "*ælium*," pronounced *ā-lum*, meaning a self-moving thought or projected will; another word is much used * in deeply endeared remembrance of himself, spelled "*Galenii*" and pronounced *Gal-nee′;* but he, speaking for himself, said "strugglers with language in any world are never victorious until, like gladiators, they encounter and overthrow the heroes of perfect and sinless IDEAS; they then seize upon a post-titanic Truth, solidified by justice, liquefied by the pure fires of love, universalized by the wings of mystery; and here is born a *new name*, flowing with all excellencies of meaning, and sparkling with immortal aspiradiancies†; when, therefore, any of you of earth shall accept the challenge of mystery, enter the unbounded arena of the inexhaustible, struggle with and overpower it, and also vanquish those who maintain it, then a *new* word for 'Spirit' and for 'Soul' shall be your reward; it shall exhale the bios and beauty of the whole thought—æstrographical with tender and sacred supercerebrations, victorious in its every controversy with error—it shall shine in your minds like an untarnishable fayormal gem!"

And so it seems, according to Galen, that as we have not yet solved the whole mystery of Spirit, we cannot bring forth a new name. Let us pray for a more appropriate term.

Definition of the feeling of Duty.—"Duty" is the name given to that sublime spiritual feeling by which the principle of Justice, operating through the affections, calls upon the individual to perform various labors for the benefit of others.

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* Galen alluded with emotion to the horrible death of a beloved gladiator, one Quiolius (to whom he was special physician before his second visit to Rome under order from the government); saying that this "patient was also my pupil, who by various and diligent exercises drove hosts of humors out of his body, gave uniform development to his limbs, and peri-central circulation most harmonious to each hidden organ." There was silence for many minutes after Galen finished this sentence. Then he said —"In the temple of Akropanamede my cherished Permanian patient and pupil is physician ex-professo; and in his orations, before the apotheoliel classes, he names '*Galenii*' as the wisest word for the soul's volitional breathings and emanations." In reply to my question, he confessed that he did not accept the word, which his beloved Quiolius treasured as his private *toleka*, being in his memory now over sixteen centuries; neither does he like the term "*vasciel*" used by many at the Temple; his own preference "*bios*," signifying inherent dynamical existence, he said might be thought by some to be his toleka; but he had willed to employ it as most expressive while performing works of healing for the Aggamedian multitudes.

† I did not catch the import of this word, nor that of the three phrases succeeding.

The Contagion of Jealousy.—This miserable disease, which poisons the intellectual and artistic professions, enters into chemical union with the low compounds known as *hate*, *envy*, and *censure*, and forms thus a new poison which embitters the tongue of individuals and cripples their finest faculties. Profound diurnal devotion to your own chosen work, and a strong compress of common sense thoroughly saturated with a powerful decoction of gratitude and justice, will antidote the poison and may prevent softening of the brain.

Lacerated Wounds and Bruises.—The soul is thrown out of harmony by a violence to its private carriage (the body) in which its ethers and essences drive and educationally ride through the world. Punctured wounds, torn and lacerated, caused by the sharp end or edge of knife or dirk, are apt to cause a constitutional discord; and the whole body should therefore be magnetized and bathed, and fed frequently with agreeable soups, and with most wholesome light foods and fruits; so that the self-healing and ever-faithful vital principles can in their own good time perfectly repair and heal. Remove at once all foreign substances from a bruise or wound, then press the cut surfaces together and hold them by adhesive strips; or bandage the parts firmly, and apply a compress of soft cloths wet in warm water and tincture of arnica.

Venomous Wounds, or Snake Bites.—Bleeding the injured part freely, by applying the knife and mechanical pressure or suction immediately, is the quickest and best thing to do; then wash thoroughly with diluted liquid ammonia; if very severe, use a burning iron or caustic at once; and immediately tie a handkerchief or string above the wound, in order to promote bleeding and prevent the poison flowing with the blood to the heart.

De-spiritualization of Science.—An hour since I entered into communion with the currental drift of transatlantic scientific speculation. Dr. Büchner's effort, in his "Matter *and Force*," is against all subjective philosophy. Matter and its chemical workings are sufficient according to the German Lowenthal, to account for all force and all mind. In the *Circular Course of Life*, Dr. Moleschott develops the inseparableness and interdependence of matter and mental existence. Carl Vogt has opened his physiological and chemical guns upon the absurdity of an individual immortality. The English philosophers, Bain, Mansell, Maudsley, Spencer, Lewes, Congreve, Tyndall, Wallace, Huxley, Darwin, are revolving between Materialism and Spiritualism, like superlatively perfect wheat between mill-stones, by which they threaten us and themselves with a doom (which no one can regret after it comes upon him), called aforetime "annihilation." All this agitation means intellectual culture, reaction, and the discovery of the Summerland by science.

Blotches on the Face.—Plague spots indicate stagnation in the circulation of fluids. Butter, meat, gravies, and pastries must not pass between your lips. Consider it an act of religious devotion to accomplish an action of the bowels once in every twenty-four hours.

How to treat Doubtful Cases.—Human progress is evinced clearly in the improvement of all views and plans concerning the insane. At a recent convention of physicians and superintendents the conviction was enunciated and received general support, that when the plea of insanity is likely to be employed, the man should not be brought to trial at once, but should be sent to an insane hospital, and placed among the insane, and there closely watched for any period varying from three to twelve months, according to the nature of the case and the opinion of the attending physician, until an opinion can be arrived at as to the soundness of his mental condition. If he appears to be unequivocally insane, let him be so reported; but if the case is obscure, a longer time will be necessary. The evidence of the observing physician will then be most important, and would, for all practical purposes, decide the course of the officers of justice.

An Omnivorous Appetite.—An enthusiastic and exclusively fruit-eater, asserted that "The first man who ever ate flesh was probably driven to it by intense hunger, which has prompted men to go a step further and eat each other. Cannibalism is in reality but a short remove from flesh-eating; and the man who would devour a lamb, ought not to feel a much greater horror at eating his human companion." This assertion reminds one of the law maxim, *falsus in uno falsus in omnibus*. Animal in one thing, and to some extent; therefore animal in all things, and to a boundless extent. It is reported of a photographer that he became so expert in taking pictures that he soon took everything he laid his hands on! If a man acquires the habit of lying when he sleeps, may he not extend the habit and lie during all his waking hours? Or might it not be possible to exercise and keep a pistol until it becomes a full-grown first-class gun? All this means illogical thinking. Man, like the vegetable and animal kingdoms, must eat and digest the entire globe many times, over and over, before he is ready for a terrestrial paradise. But no man need attempt to devour an ox simply because he now and then eats a pound of beefsteak. The lion and lamb will "lie down together" about twenty-four hours before lions and lambs, and all other animals and poisonous plants, shall disappear from the earth forever.

Convalescent Murderers.—It is asked how convalescent homicides shall be treated, or punished? For example: As to the "disposal of a man who, having committed a murder when insane, is committed to an asylum in mitigation of punishment, and by the care there received recovers; and, also, as to what should be done with a murderer to whose case the plea of temporary insanity is successful, when, having been placed in the asylum, it is found that he is not insane. Ought not the latter to be punished?" The answer is: No *sane* man ever commits any crime against the welfare of his fellow-men. Insanity may be manifested only in slight faults of character. Lying, stealing, hypocrisy, lustfulness, avarice, are only different names for different forms of insanity. So of the great acts called capital crimes: the person is always more insane before than after the act; just as lightning is more dangerous before than after it has struck and destroyed. But, strange inconsistency! Our courts and lawyers, who are governed wholly by ancient decisions and modern statutory law, regard a murderer as infinitely more dangerous to society after the act than he was before. In fact he is a thousand-fold less likely to do mischief than before the explosion of his mind. Because, it is a truth that the commission of the crime was to his overcharged mind precisely what the terrific descent of the thunderbolt is to the pent-up electricity in the cloud. The unalterable rule, at once simple and universally just, is: *All defective and evil manifestations of character are demonstrations of insanity.* And our public institutions, both penal and charitable, should be scientifically reconstructed, and modified as to classification and discipline, so that they will meet and successfully treat all shades of perturbation and all varieties of mental infirmity.

How to tell When a Criminal is Affecting Insanity.—A really insane man is fired with indignation, feeling intensely insulted, at the least insinuation of his insanity; while a pretender will furtively show that he is pleased when he makes the plea. If he is assuming insanity for the purpose of escaping the consequences of crime, he will soon display his cupidity by overacting the part.

An Unchangeable Universe.—A clear-minded, conscientious writer on "No More Metaphysics," in *Lippincott's Magazine*, June, 1868, closes with this strong paragraph: Chemistry tells us that the diamond, which to our senses is inert, ponderable matter, can be volatilized in the fire of the burning mirror, so as to develop neither smoke nor cinders. On the other hand, fire, essentially volatile, can be condensed, in the calcination of metals, so as to become ponderable. From these facts De Montlosier deduces the interesting conclusion that all the bodies of the universe might be volatilized and made to disappear in those spaces which our ignorance calls *the void;* and that, in its turn, what we call *the void* might be condensed, so that the number of the celestial bodies might be multiplied a hundred-fold; and, through all this, the universe would not have changed in its nature and essence, though it would be changed in its appearance! . . . In facts like these there is matter for meditation which it would be well for the positivists and the materialists to ponder well, before they enter upon the task of trying to exclude from the universe and from the heart of man the great ideas of God and the immortal life, and of the invisible world of substance and of cause.

Epithelium on the Tongue.—A fetid breath, if caused by a load of old dead epithelium on the tongue, can be cured by carefully scraping the tongue every morning with a smooth-edged knife, and always thoroughly brushing the teeth before retiring. It is simply barbaric filthiness to allow the tongue to carry a load of corrupt fur and decayed mucus. Many persons tolerate this concealed iniquity, who would not for a day appear in a soiled dress, or wear a piece of tarnished jewelry, or submit to a dirty table-cloth.

Wakefulness in the Brain.—Sometimes the minute cells and thread-like labyrinths of the brain become loaded with phosphorus from too long study, concentration, or excitement. Then the brain won't sleep; of course the mind becomes weary from protracted vigils. If this condition is acute and alarming, physicians resort to "chloral;" because this drug, for the time being, is certain to check in the medulla oblongata the upward and forward flow of nervous influence; but, *per se*, it is no medicine for the promotion of health, and should be *condemned*, together with opium, hydrocyanic acid, Dover's powder, bromide of potassium, Battley's solution, tartar emetic, digitalis, and the hydrochlorate of morphia, as appropriate to the age and agents of alchemy and astrology long since repudiated.

For brain-wakefulness three things are natural remedies (after checking the immediately-exciting causes): (1) A hot-air or Turkish bath, (2) very warm clothing throughout, from throat to toes and finger-tips; (3) two very hearty meals per day, composed of not more than three solid substances most agreeable to taste and stomach, with plenty of clear black tea, or clear hot water with a slight infusion of coffee, *sans* milk and sugar. To this treatment add three agents more: (1) Your surcharged brain-cells and ganglia must be pumped out, so to speak, by the hands of a magnetizer; (2) your spiritual principles, secreted and excreted by the corpus callosum, the pineal gland, and the medulla oblongata, must be coaxed down into your muscles and blood by means of the Health-Lift,* or by a steady protracted walk in the open air, as thoughtlessly as possible, without the society of either persons or reading-matter; (3) and your spinal or motor nerves under the control of Will, and the encephalic or sensory nerves, under the control of Reason, must be taught to *obey*

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* The author has thoroughly investigated and, for one year, practically tested what is called "The Health-Exercise." Without a word of qualification, he can indorse the (published) statement that the lifting cure is a brief, concentrated form of physical exercise, unlike any other, bringing every muscle and organ of the body simultaneously into harmonious action, resulting in vital and nervous invigoration in contra-distinction to external muscular development; hence becoming the most effectual preventive of disease, and one of the most natural curative agencies. Readers wishing specific information, may address Lewis G. Janes & Co., 214 Broadway, New York. In Switzerland and Germany the movement cure is recognized. At the lunatic asylum of Leopoldifeld, Hungary, forty or fifty male inmates, whose cases are not hopeless, are drilled twice a week in military tactics, for the promotion of their recovery.

their master, YOURSELF! The sympathetic system will, in and of itself, unite the principles of your inner life with the exterior and functional life of your entire brain and body; so that you may omit all thought about this, and concern yourself only and unceasingly with the one sole struggle for SELF-POSSESSION!

Bruised Toes and Fingers.—Children sometimes get their fingers struck with a hammer, or caught in a door, or pounded by the fall of a window-sash; and their toes get stepped upon by animals, as occasionally persons older "get their corns hurt" by some social reformer or political iconoclast; in which case at once give them (the fingers or toes) a bath of two parts hot water and one-third vinegar, to which add a little laudanum or petroleum; and after binding an arnica compress upon the injury, and magnetically soothing it, put *above* the parts, on the forearm, or above the ankle, a cold-water compress, in order to prevent inflammation and pain arising and spreading from sympathy.

Sea-sickness.—Wrap a long strip of flannel three or four times around your waist, having first rubbed the skin with brandy or petroleum. Wear this four or five days. Take an active and thorough cathartic before embarking. Avoid butter, cheese, and gravies; indulge in lemon-juice, jellies, and exercise.

Sleeping Alone.—As a rule, every individual, married or single, should slumber in silence and loneliness. (There are spiritual reasons which I will not here consider.) Some persons are very noisy at night, either driving about *under* a nightmare, or breathing stentoriously with their mouths wide open, or they befoul the air with tobacco stench, or they exhale vapors of corruption from decayed teeth or a dirty tongue, or they have palpitations of the heart, or evil dreams during which they endanger the companion's life—all which, until women are angels and men are equally exalted, signifies that every man and every woman should occupy a separate couch. The amount of *good* that this plan would evolve, and the world of *evil* it would prevent, is too immense to be believed. Hence, on this latter point, I maintain silence; only, however, by a desperate exertion of will.

How to Sleep in Bed.—If subject to palpitations, never try to sleep on your left side. If inclined to snore, keep your mouth shut, by a bandage if necessary. If your feet are cold, never cross your legs at night, and seldom in the day when sitting. If you own a nightmare, never sleep on your back. If your stomach or bowels pain you, knead them until you get the fluids working and the ethers flowing, and next day don't eat and drink such an enormous quantity. If your head aches, sleep upon a high pillow, or get up and dress yourself, and lie upon the floor, where the air is cooler, if not cleaner. Always sleep on your right side, if possible; and upon your face when in the woods, or on the grassy soil. If you want sweet sleep, without dreams, under the protecting love and care of your departed angels, then *deserve* it; and if *you* do not reap the full benefit of the reformation, somebody else will, and thus the whole world shall be just so much the more happy and attractive.

Inflammatory Neuralgia.—Wear magnetic garments. *Heat* is the natural cure. If in the face, bind cotton on the forehead at night, and put cotton in the ears. Warm woollen clothing, heavy and duplicated, and equally on every part, for rheumatism and neuralgia.

Lightning Rods for the Insane Impulses.—Explosive and percussive temperaments are subject to seasons of indescribable depression, to absurd and violent outbreaks of passion, sometimes of anger and sometimes of the sexual organism. (This is, properly speaking, insanity of the ganglia.) Now the mind needs a spiritual lightning-rod to receive and carry off the thunderbolt which smites from the paroxysms of the ganglionic organization. Usually the wife, the husband, the children, or the servants receive the full charge, in the form of assault, offensive language, or some shocking injustice and cruelty. To employ human beings, or even animals, as psychological conductors, as receivers of blasts of insane passion, is a profane use of sacred life. (All passion, remember, is insanity, and all crime is insanity; and it is *insanity* to treat either as healthy developments of self-governing and responsible mind.) Ganglionic insanity in women or girls can be relieved by several different kinds of lightning rods: one is *screaming* at the top of the voice, another is *weeping* unrestrainedly, another *jumping* or *stamping*, another is *tearing muslin*, or some easily-torn fabric into thousands of strips; *dashing* into pieces a valuable flower-vase, or plate, cup and saucer, or smashing a favorite mirror; either is better as a conductor than an assault upon husband, children, servants, or any dependent animal. Insane persons jump, cry, scream, pound, ejaculate, and destroy property in order to obtain relief. The sympathetic ganglia cannot otherwise (except by magnetism) reëstablish its connections with the medulla and corpus callosum. Men ganglionically insane may be kind to their wives, children, and servants, if they can avail themselves of such lightning rods as *driving* a fast horse awhile, or *riding* for a few hours on a locomotive, or *plunging* into some hazardous speculation; while more quiet temperaments may find relief in *rowing* a boat, *sparring*, *gymnastics*, horseback *riding*, *walking* many miles without halting, etc.; these are far better conductors of impulsive insanity than wife, children, or living things which look to *you* for kindness, subsistence, and protection. Persons in private life, not at all suspected of mental unsoundness, are yet subject to ganglionic insanity. A good "cry," a terrific "scream," giving something a "kick," a mad "jump" up and down a few times. "tearing" your favorite handkerchief, "running" your horse, etc., are different efforts put forth by the insane ganglia to gain an equilibrium. Swearing, fighting, gambling, licentiousness, murder, robbery, inebriacy, excessive tobacco chewing, eating opium, etc., are the *lowest* and *meanest* possible lightning rods; infinitely more dangerous and damaging to life, character, health, and happiness than the painful mental disorders which these methods and practices are expected to neutralize.

Hard-Heartedness, and other Religious Disorders.—If constitutional, put the patient through treatment adapted to idiocy and cretinism, namely: Develop the spiritual sensibilities through the sympathetic ganglia, the corpus callosum, and the medulla oblongata, by gymnastics, human magnetic applications, including pounding and rolling the muscles, and the Health exercise.* If the hard-heartedness be superinduced by misfortune, you can soften the valves and expand their sensibility by social gymnastics upon the parallel upright shaft of the golden rule.

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* In another place I have given testimony as to this splendid instrumental means of acquiring health, manhood, and elasticity. In this place I offer a minister's (Rev. J. Weiss's) admissions of man's innate power to *heal* and resurrect himself, and rise superior to drugs, creeds, and other vicarious inventions. "A man has a great, silent healing element of volition, but it never develops energy till it touches something; then if it singles out an obstacle to overcome, it carries the whole nature along against it. For the will is the directing impulse of all the gifts and tendencies a man possesses; every sweep of it is backed by the whole deep behind: when it strikes, action and reaction are developed, the whole nature is thrown into a healthy ferment, and every

Insanity Cured by a Clairvoyant.—On the twentieth of September, 1871, the mail brought me several important letters, each bearing more or less directly upon matters developed in this volume. From one only, however, I will quote a paragraph in order to put on record a clairvoyant achievement; and it is as follows:

A. J. DAVIS: *Dear Sir*—The announcement that you intend to give to the public a new work on Mental Diseases has induced me to address you this letter. I have some facts in reference to insane asylums which I think are important, although they do not reflect very creditably upon the present mode of treatment of the insane.

About three years ago my brother, who was here in the employ of Messrs. Whiting & Cowan, as foreman, accidentally fell on to a belt which was in rapid motion, and was carried up with great force to the pulley above, giving him a twist which came very near dislocating his neck. Fortunately his bodily weight run the belt off the pulley, plunging him headlong and almost insensible to the ground. He soon got up, however, feeling he had run a very narrow chance for his life. After a few weeks of lameness he apparently recovered. Soon after, however, he began to show symptoms of insanity! No effort of ours relieved him in the least, and we concluded it was best to send him to his family in W——, Conn. They very soon found him so unmanageable that they deemed it necessary to put him in the Insane Retreat at Hartford, Conn., where he remained about nine (9) weeks; all the time growing more and more feeble, and not experiencing the least mental improvement. Finally Mrs. Mettler, of Hartford,* was consulted. She induced his family to take him out of the Retreat and place him amid more congenial surroundings at home. The clairvoyant described his condition very accurately; stating that he would grow worse in the asylum, and that if he remained there he would be likely to become demented, and might live along in that condition a good many years. But, thanks to her prescriptions,

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power is enlisted to make the overcoming power available. A man cannot come out of a real conflict without feeling an exhilaration of his whole mind and heart. He leaps all over, like a sea full of billows. He has asserted his individuality and becomes a man among men. So the thrill of exercise benefits the blood as well as the muscles and the nerves as well as the blood."

* The reader will recall the name of this highly esteemed lady, whose clairvoyant skill and kindness the author gratefully remembers, and whose psychometrical and other talents are mentioned in the *Magic Staff* and *Inner Life*.

which were followed as well as could be, *he is now well*, in perfect health, and has resumed his position here as foreman. His remembrance of the asylum makes him feel as if he had been a criminal and in State Prison. I have so little faith in asylums for the insane that I am bound to keep out of them if possible!

H. C. W.

Transpositions Extraordinary.—There are a great variety of positions from which the brain and body may be contemplated. From one point of view the brain may be considered, literally, as an accumulation, condensation, and reproduction, in a miniature, of the whole, even to the minutest fibre and atom, of the physical organization; and per contra, that the human body, with its hundreds and thousands of parts and particles, is an epitome, a synopsis or compend, of the organs and wondrous structures of the brain precipitated, materialized, broadly expanded, and thus "made manifest in the flesh." Speaking influentially, it sometimes happens, in very extremely unbalanced states, that the brain has surrendered to and lost itself in the body; then the brain becomes sick and idiotic, not permitting the mind to be unfolded and manifested, while the body is intelligent, even as an animal's body always is; but if the body has been metamorphosed and attenuated into brain (still speaking influentially), then the body becomes idiotic and sick, while the brain is glorious with the light and beauty of a full-orbed immortal intelligence. But these unnatural transpositions cannot last long; suddenly something gives way; the person helplessly falls headlong, and then—the curtain rolls down!

A Sleepy Disposition.—This is owing to feebleness or passive state in the sensitive nerves, while the nerves of motion may be strong and active. Frequent concussion on either side of the spine, and a free use of mineral electricity, and pure tea for drink, without milk and sugar.

A Sleepless Condition.—If caused by disease, the body must be polarized by human magnetism, employing no medicines, and never sleeping between noon and bedtime. Sleeplessness means that the cerebrum and sympathetic ganglia, including the sensitive nerves, are in a positive state; to the disadvantage and impoverishment of the blood, organs, muscles, and bones. Too much phosphorus; too little fibrin.

Houseless Creatures.—In the old countries the very atmosphere is sometimes filled with morbid matter. The lungs force into the blood the cholera germs, or the seeds of typhus, yellow fever, and small-pox; and then sick people and their priests wonder what the Almighty has against the country! This very hour I have seen houseless creatures living in caves and by the sides of ditches, with nothing but the coarsest vegetables for food; their legs and bodies swollen with disease; and their very atmosphere imparting disease to impressible persons, hundreds of miles away. Mankind are capable of bestowing a comfortable home upon every one. Misery, murder, and insanity will not cease until this justice is done on earth.

The Prevention of Hydrophobia.—Immediately squeeze the wound. If it does not bleed freely, cut it at once and in many places; then press the blood out and make it flow as fast as possible. Then wash it quickly and thoroughly with strong soap-suds, lye, or lemon juice. Then, without delay, burn the wound with an iron nearly red hot then dress it in sweet oil, to which add a few drops of muriatic acid. Drink elecampane and valerian tea frequently, for at least a month. This affection, at last, is a paroxysmal insanity of the ganglia, and can be checked only by powerful agents, some great surprise to the sensation, energetically acting upon and through the medulla oblongata. A hot-air bath at 200°.

The Condensed Atmospheric Air-Bath.—The debilitated insane should be aided by the mechanical branch of the movement cure; but, especially, should the vitally prostrated be subjected to the curative influence of condensed air. At a meeting of the Canadian Institute, held in Toronto, Dr. Uzziel Ogden, one of the Professors of Upper Canada Medical College, of that city, read an interesting paper "On Quackery, and a novel remedy for certain Chronic Diseases." The following passage was reported in the *Globe*, relative to the Atmospheric Air-Bath: "Some time ago he (Dr. Ogden) met in the country an unlicensed practitioner, who was treating all diseases with a remedy which may be said to be novel, and, as far as this country is concerned, new. The remedy was condensed air—the air being forced by means of a powerful air-pump, into a large chamber or receiver, until it attains a pressure of two or three atmospheres, the patient being shut for a certain period in the receiver and made to breathe

the condensed air. Dr. Ogden said he had compared the effects of condensed air with those of oxygen, and he believed they were very much alike, the difference, if any, being in favor of condensed air, as being more manageable and more easily administered when the required apparatus was once complete. After describing its effects on himself during a two-hours' exposure to its influence, and referring to the apparatus necessary to condense and apply the air, he concluded by expressing a hope that the subject would be fully investigated by the profession, and whatever good was to be derived from it would be conferred upon suffering humanity, that it might be truly said of his profession, as others say of *themselves*, that they belong to the more advanced division of the science of medicine which is not tied down to the antiquated notions of their forefathers."

A friendly letter received from a gentleman who writes from personal knowledge, and with only the motive to impart useful information, contained this sensible passage: "If the blood is pure the system must be in health. But if the blood is impure the functions of the system become obstructed and disease in some form is the result, which reduces the vitality of the system in a degree in proportion to the impurity of the blood. Hence the inability of the lungs, in an ordinary atmosphere, to take in air enough to consume the effete or waste matter of the system. Exercise, therefore, in general, is highly recommended, in order to inhale a larger amount of air. But in so doing the expenditure of vitality is often equal to, if not greater than that received by the exercise. The consequence is, that the patient in such cases is not benefited, but often greatly injured, because the outlay is greater than the income—the expense to the system heavier than the compensation received. . . . This is the only provision made by nature to remedy this constantly-recurring contingency. All other pretences for the purification of the blood are baseless and useless. There can be but one purifier of the blood, viz., PURE AIR. Our blood is made and used every hour, every moment, and so we inhale, or should do so, its only purifier every moment of our lives. If drugs were necessary to purify the blood, we should need to take them as steadily as we breathe. The principle in Natural Philosophy above alluded to has been discovered and applied in the use of the Condensed Atmospheric Air-Bath.* . . . I have treated some cases of insanity," says the writer, "and some of them considered the most hopeless by attendant physicians, and in a few days had them perfectly restored to their senses and rejoicing friends. I have also established its merits in acute diseases of various kinds, both in young and old, from the infant of three weeks old to persons of mature years."

Origin of Diseases, according to One-idea Philosophers.—When the elements and attributes of the human mind concentrate upon *one* faculty, they brood over it and render it illuminous to a degree almost supernatural. Marvels in music, painting, or mathematics, are most familiar illustrations. When the mind gives itself bodily to thinking and flowing into some *one* cause of disease, then an extreme theory in *one* particular direction is certain to be developed, and *one* remedy is invariably recommended as all-comprehending and infallible. Not long since a man came to me with a theory that *all* disease was caused by eating *Pork*. A lady of much intelligence, who had studied medicine a little, fixed upon *salt* as the origin of all forms of inflammation. Bright's disease has become prevalent, one man said, since the introduction of Croton water through *lead* pipes. (The *real* cause of this kidney-disease is fast-eating and imperfect digestion.) Last Saturday a man insisted that all diseases originated from animalculæ, or *worms*, taken in with food, water, and air. *Tea* and *coffee* stand committed, not bailable, as the cause of all nervous affections—so says one philosopher; while his fellow-student, a disciple of Graham and Alcott, insists that the universal consumption of *animal* food is the true cause of human passion and disease. One hygienic philosopher makes out a heavy account against *tobacco* and *alcohol*, and I agree with him; while another traces all lung and eye diseases to impalpable particles floating from *wall-paper* and *carpets*. One man, who fattens upon farinaceous diet, and who sickens and dwindles on flesh and fish food, is certain that everybody is diseased, because everybody don't eat just what agrees with him. A profound medical reformer and gymnast is certain that *stoves* and burning *gas* are at the bottom of all throat and lung affections. A churchman thinks the world's numberless afflictions are traceable to the constant influence of the "powers of the air" (a personal devil). All these examples I give to impress the reader with the folly of a one-idea-philosophy on any subject. The mind is a unit compounded of many elements, attributes, and organs, and each part is entitled to a fair share in every hypothesis and development.

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* Persons wishing to make inquiry in relation to this new method of treating disease, or as to its effect in any particular case, may address Othniel Stone, Oshawa, C. W.

Brain and Body Polarizations.—These words convey definite meanings to all experimentalists in phreno-magnetism and electro-biology. Cerebral organs may not only be detected and located by magnetic excitation, or by superinduced enervation of the nerves leading to and feeding them; but, also, the intimate correspondence, together with the vital or polar connections, between brain-organs and organs in the body, may be and have been in like manner detected and practically established. Upon this principle you can tell by head-pains what parts or organs in the body are affected, and *vice versâ;* so that in all application of psychological magnetism by hand, or when using the battery and electrical bath, this radical principle should always govern.

Persons impressible to epidemics are thin in the neck behind and below the ears; if most liable to sympathetic diseases and nerve-suffering, the head is narrow behind and a little above the ears; if feeble in personal influence and reproductiveness, the whole posterior head is straight up and rather thin: if inclined to renal affections, as kidney diseases, the head is high and feeble in the region of firmness; if most impressible to pulmonary affections, including diseases of the throat, the head is high and unusually warm on a line straight up over the ears, a little forward of the crown; if subject to heart affections, including hysteria and hypochondria, the head is large and warm from side to side in the belt of benevolence; if impressible to the physical sufferings of others, including a natural instinct and taste for understanding disease and prescribing, the head is full just below benevolence, is thin at the temples, and the cheek bones are high, like the aboriginal Indian; if the stomach is most susceptible to disease, the head is fully developed and constantly hot in the belt occupied by causality and comparison; if the liver and its coadjutor (the extra *purse* owned and carried by the liver and heart), the spleen, are most susceptible, the head gives a high temperature and a full development in the line of eventuality and calculation;

if the bowels and lower intestines be most impressible, the head is well developed through the eyes and behind the eyebrows, with weakness and often much heat in the balls and lids of the eyes.

And now, having so plainly indicated the phreno-physiology of the vital correspondence between brain and disease, need I add that whenever there is headache, or extra heat, or continual uneasiness, in and about any one of the cerebral parts specified, *there* your electro-biological and psycho-magnetic forces must be directed? Can anything be plainer? Positive poles are in the brain, the negatives in the body, that is, as to the nerves of motion, obedient to the will; but of the sentient or encephalic nerves, the positive poles thereof are in the body and the negatives in the sensorium; so that the brain *must* cognize sensations proceeding from the five senses whether it wills or not, while in health all *motion* is voluntary and controllable. And in the administration of magnetism or electricity, or in substituting the gymnastics of the movement cure for voluntary motions, it is of the first importance that the polarization of the body and brain be strictly regarded.

WHAT HAPPENS WHEN NATURE RINGS DOWN THE CURTAIN UPON INDIVIDUAL LIFE.

The river of years streams through man's material organs; it abrades him and refines him; and inevitably he, outwardly, falls and sinks into the bosom of Nature. Not being illumined and sustained by the self-feeding hopes of youth, and destitute of definite and substantial knowledge concerning his personal immortality, the pilgrim lowly bends both in body and in soul toward the earth, crushed by the weary weight of care-freighted years, and with the far-heavier load of dreary doubts concerning the What? and the Whither? Youth, the perpetual counterpart and companion of old age, endeavors to cheer the lonely traveller. The young heart uplifts its voice and distinctly chants in the thoughtful ear—

"Let us sing the praise of Love—
Holy Spirit! Heavenly dove!
Bringing, on its blessed wings,
Life to all created things.
Wheresoe'er its light is shed,
Sorrow lifts its drooping head,
And the tears of grief that start,
Turn to sunshine in the heart.
Love divine! all things are thine;
Every creature seeks thy shrine!

And thy boundless blessings fall
With an equal love on all."

Doubting, dependent, ripened maturity, leans toward believing, self-adequate, self-asserting, inexperienced youth. Nature's spirit is always old, always new, never the same, always unchangeable, never saves anything, yet forever preserves and advances the human spirit. Let us, therefore, look carefully and steadily at her method, and learn *how* her heart's principles eliminate and preserve from annihilation the human mental structure.

Imagine now a person in the death-chamber endowed with a faculty of seeing* through the physical organization into all the vital labyrinths of the brain, into the life of the ganglia, into the wondrous chains of motion (positive and negative), into sensation (also positive and negative) as it works out its beautiful results in the secret centres of the eternal interior. "Death" is the word used to signify "the *end* of life," spoken by persons who see not that seeming death is really "the beginning of life," and the opening of the sacred volume of eternity. But let us peer through the seeming into that which *is* within the veil.

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* I employ this language in a spirit of accommodation. What is here presented as something to be imagined, I have (as also hundreds of others have) witnessed clairvoyantly again and again.

The person is now dying; and it is to be a rapid death. Observe something about temperature. The feet are cold; the hands hot and white; a coldness pervades the entire cuticle. See! What is that accumulating in the atmosphere just over the pillowed head? It is an ethereal emanation*—a golden magnetic halo—a throbbing, almost self-conscious atmosphere.

The bodily temperature is now lowering rapidly. The coldness has extended upward from the toes to the knees, and from the finger-tips to the elbows; while, in exactly the same ratio, the *emanation* has ascended higher over the head. The arms are now cold to the shoulders, and the legs to the hips; and the emanation, although not higher in the air, is more expanded, with a compact white centre, resembling the bright nucleus of a miniature sun. This brilliant central spot is, in very truth, the *brain* of the new spiritual organism now forthcoming.

The death-cold steals over the heaving breast, and around on either side the temperature is greatly diminished. Look now! The psychic emanation contains some proportion of every principle composing the soul —motion, life, sensation, ethers, essences, vital magnetism, vital electricity, instincts—and, much enlarged by accessions, it has floated up in a compact mass, and now occupies a higher altitude near the ceiling.* Now the lungs have ceased to breath, the pulse is still, the physical heart is motionless; while the brain-cells, the corpus callosum, the medulla, and the spinal cords and ganglia, are ablaze with contractive and expansive energies, which gently pulsate and seem to direct and govern themselves by a kind of automatic self-consciousness. See! The negative (gray) substance of the brain is interiorly throbbing—a slow, measured, profoundly-deep throb—not painful, but massive and harmonious, like the deep heart-beat of the sea. Look up! The exalted emanation, obedient to its own changless laws, is now elongated, and has attained a position at right-angles with the horizontal body below. Behold! *See how the outlines of a beautiful human form is being fashioned within that emanation.* Beneath, it is still tied by a white life-cord to the medulla and the corpus callosum within the brain.†

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* This is "*Galenii*," or the "*psychic force*," or the "*Vasoid*," or the "odic-light"—different terms for the mind's atmosphere.

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* Sometimes this mass of emanation is formed far above the house, high up in the tranquil air, leagues away from the dying body.

† Sometimes, in certain cases where the patient had been insane, I have observed that suddenly the thinking faculties would become rational while nearly every part of the body was cold and dead. This is attributable to the brain's momentum. I have also seen a dying person, even at the last feeble pulse-beat, rouse and impul-

Let us more closely watch and contemplate the wondrous processes now occurring. You observe that a very fine vitalic thread still connects the vortices and central fibres of dying brain with the lower extremities of the exalted outlined human being in the atmosphere. Notwithstanding the existence of this life-thread, which acts like a telegraphic conductor—conveying messages in opposite directions at the same moment—you observe that the shadowy image, enveloped in a golden emanation, continues almost imperceptibly to ascend skyward.

There! What do I now see? A symmetrically-shaped human head, rising above the mass—slowly, beautifully rising out of the golden cloud of substantial principles. And now appear the outlines of a spiritual countenance—a quiet face, and full of beauty, surpassing the power of words to delineate. Look again! behold, emerging, the fair neck and beautiful shoulders; and see! as we gaze out come, one after the other, in rapid succession, as if influenced and directed by the wand of a magician, *all the parts of a new body*—a bright, natural-looking, yet spiritual image—only a little less [*] than the deserted physical body, a perfect

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sively rise up in bed to converse with a friend, but the next instant he was gone—the brain being the last to yield up the self-conscious life-principle.

[*] The spiritual body is less only when the physical body had at-

re-appearance of the person in the immediate heavens, prepared to accompany the celestial group of superintending intelligences to the Summerland.

What was *that?* In the twinkling of an eye, the vitalic electrical telegraphic thread was snapped—the yet lingering particles and principles were suddenly attracted upward and absorbed into the spiritual body—and, lo! the new organization is free * of terrestrial gravitations, is instantly and absolutely independent of the weights and cares that chained it firmly imprisoned to earth.

Here now we behold a true, substantial, immortal spiritual body. It was sown in darkness and dishonor; it is raised in beauty and brightness.

Behold the contrast—the vastly wide difference—between the interior and outward. Cast your eyes around the room. There are many friends, aged relatives, and little children, in the death chamber; they tremble before the ghastly spectacle; they mourn, without the comfort even of blind faith; they grieve, with

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tained its normal size and stature. Disfigurements and defects by accidents are not reproduced in the spiritual body, although their effects often continue for a limited period.

* Those only are *free* at death who have lived righteously. Any enthralling passion, the least feeling of duty undischarged, of injustice committed, holds the spirit to earth, as a ship is fastened by a heavy anchor. Only the pure are free.

only the whisperings of hope to the doubting ear; they gather around the prostrate, cold body; they press together the lids of the sightless eyes; in silence and in sorrow they withdraw from the scene; and now other hands commence those final preparations with which the living consecrate the dead.

But let us open our brighter eyes—the eyes that we shall all have when clothed with the deathless garment of immortality. See! The newly-organized spiritual body—surrounded by a group of guardian angels—moves gracefully off in the direction of celestial shores. The arisen personality follows a vibrating thread of magnetic attraction which, while the dying mutations were in process, we noticed penetrating the apartment and fastening itself to the earthy brain of the resurrected. It comes floating down from the sensorium of superior intelligences—a golden fibrillous stream of telegraphic light—sent from on high, to greet with love and guide with wisdom the newly arisen. But why do not the bright eyes of the newly-born open and behold the dying transformations? Ah, the dying process means revolution, a very great change; and is productive of unconsciousness, or rather of a dreamless slumber.* And in this connection let me remind you that, philosophically speaking, if there *is* such a thing as a spiritual body, it must be *something;* if something, it must have an existence and a definite position somewhere in *space;* if in space, it must follow the laws of objects which occupy space, including *time*, and have a *relative* as well as an absolute private consciousness.

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* This sleepiness, or complete personal unconsciousness which immediately succeeds death, is not without exceptions. As a rule it occurs, and continues from two hours to as many weeks.

But let us return to the celestial scene. A thought-laden love-thread tranquilly draws the new-born higher up and farther away. Thus the spiritual body was in the first instance removed from the chamber of death. There! The object of beauty is soaring beyond the limitations of earth. Rapidly the celestial gravitation attracts the new body obliquely through the high atmosphere. Arrived at its own place in Summerland, the sleeping one is surrounded* by an assemblage of beautiful welcoming citizens of that locality. Over the velvet lands and flower fields of the celestial country, the bending bow of eternal promise is visible, filling with indescribable beauty the boundless ocean of world-laden skies, which cover with infinite loveliness the immeasurable zone-lands of the Hereafter.

In conclusion, one confirmatory word: Our young men and maidens do really *see* these imperishable realities, and our old men are intellectually dreaming these sublime dreams of absolute knowledge. Therefore may you not believe that, led gently by the hand of a law of eternal progress, all mankind will eventually be advanced sufficiently to comprehend, this side of the tomb, and while yet in the body, all the knowledge that is essential to happiness concerning the innumerable temples of eternity, builded upon the everlasting foundations of TRUTH?

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* If, when you come to throw off your body, you want to experience what is here described, then do not make yourself *repulsive* to whatsoever is good, pure, and beautiful.

END OF VOLUME.

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A GLOSSARY.

DEFINITION AND PRONUNCIATION OF DIFFICULT TERMS USED IN THIS VOLUME.

A.

AB-DO′MEN. That part of the body which contains the intestines; separated from the lungs by the diaphragm, and lined with a membrane called peritoneum.

AG′GĀ-MĒDE. A repository of antiquities. Pertaining especially to the entailments of memory, or the enthrallments of affection.

AK-RO′PANĀ-MĒDE. Temple of the All-Healing Mountain; an exalted country; a mount of universal health and beauty; or a place of "all-sided perfections." (See *Death and the After Life*, p. 193 *et seq.*)

AL-BU′MEN. A substance of the same nature as the white of an egg; an important constituent of blood.

AN-AT′O-MY. The bony structure of the body; not used in this volume to signify dissection.

AN-TE′NĀ′TAL. Prior to birth; before the natal (or birth) day; previous to the establishment of the individuality in the gestative matrix.

AN-TE′RI-OR. Previously existing; prior, or antecedent; situated in front, or before.

B.

BILE. A yellow, highly negative fluid, collected and discharged by the liver.

C.

CAP'IL-LA-RY. A terminal part of an artery, or the beginning of the veins, very small and resembling a hair, in every part of the skin.

CAR'BON. A non-combustible substance (the ashes of electricity, coöperative with magnetism and positive electricity in the formation of mineral vegetation, and animal organisms.

CEL'LU-LAR. A substance composed of minute vital aërial cavities or cells; a life-laden membrane.

CER-E-BEL'LUM. The little brain, below and behind the cerebrum, connecting the voluntary powers with the vital principles.

CER'E-BRUM. An assemblage of organs and agents which progressively elaborate the soul and obey the decisions and fiat of Spirit.

COR'O-NAL. Pertaining to the highest part of the human head; the crown, including the organs of wisdom.

COR'PUS CAL-LO'SUM. The name of the bridge between mind and matter; a fulcrum to the lever of volition, and the registrar of acts in the sympathetic ganglia.

COR'PUS-CLE. All large bodies are composed of very small atoms, particles, or minute bodies, which are not easily dissolved or destroyed by heat, and these are called *corpuscles.* Other terms are now coming into use, embracing new ideas and expressive of recent discoveries regarding primary eggs, etc.

COR'TI-CAL. Relating to the peculiar positively charged membranes which cover the brain.

COS'MIC. Relating to the world (cosmogony) or to the physical universe, including all planetary bodies, and in the fullest sense, also the invisible spiritual universe.

CU'TI-CLE. The surface layer of the skin, sometimes called *ep-i-derm'is;* opposite to the internal layer or true skin, termed *cu'tis ve'ra.*

D.

DI-AK'KA. The name of intellectual free-and-easy Bohemians, artificers, magicians, and tricksters who exist in every country, born of every people, and for a long period after death continue to revisit their earthly associations.

DI′A-PHRAGM. An elastic muscular membrane separating the air-organism (the chest) from the fluid organism (the stomach and abdomen). The floor of the lungs.

DIF-FER-EN-TIĂ′TION. To cause a distinction or separation. To distinguish between one thing, object, person, force, thought, or degree, and another. To make apparent the want of similarity, or the lack of resemblance, between things, thoughts, feelings, and acts.

DI-GES′TION. The process of decomposing fluids and substances, and metamorphosing them into vital essences and spiritualizing ethers.

DIP′SŌ-MĂ′NI-A. An insanity of the appetite for intoxicating beverages. Some authorities use the term *œnomania* for this insane thirst, either periodic or chronic. *Delirium tremens* is the raving crisis at which the patient arrives in his downward progress.

DYS-PEP′SI-A. Refusal of the overtaxed, outraged, and indignant stomach to perform the office of digestion.

E.

EX-CRE-MEN-TI′TIOUS. Matters rejected as unworthy of place in the living body. These atoms are ejected by the skin, lungs, kidneys, intestines, blood, brain, affections, and will.

EX-HA-LA′TION. Particles rising in the form of vapor from the skin; or ethers and essences sent forth from the lungs and brain.

E-THE′RI-UM. A sublimated, sensative, celestial (almost intelligent) principle (also called *panthea* and *zoether*) proceeding, descendingly, from the divine sources of the Spiritual universe, and, ascendingly, by distillation of fluids and essences which constitute the souls of all organized bodies in the vegetable, animal, and human kingdoms.

F.

FI′BRE. A thread of organic constitution, which is woven into every vegetable and animal structure.

FI′BRIN. A tough, thready, elastic substance found in all organized bodies. When in excess, it is excrementitious and poisonous to the blood, laying the foundation for various derangements.

FUNC′TION. The action of an organ in the discharge of its appropriate duties.

G.

GAN′GLI-ON. A minor telegraphic station in course of a nerve. It presents the appearance of being an enlargement of the nerve itself. These special officers, or centres, in the various nervous systems are called *gan′gli-á.* They are links in the various vitalic chains which connects mind and matter.

H.

HY′DRO-GEN. An ethereal form of electricity, polarized by water and decomposed by motion, or heat. The union of this form of electricity with another, called *ozone*, to produce a motive power, will be necessary to success in aërial navigation, although other more mechanical powers may be employed.

HY′GI-ĒNE. Concerning the prevention of disease by the preservation of health. It is used with special reference to diet and habits.

HYP-O-CHON′DRI-A. Mental dyspepsia. Insane dejection of the feelings; gloominess; the effect of diseased conditions; a form of ganglionic insanity.

HYS-TĒ′RI-A. An insanity of the ganglia which preside over the organs of reproduction. A sense of suffocation. Temper fickle, convulsive strugglings, alternating with fits of prostration.

I.

IN′TE-GER. The whole of a thing in contradistinction to a part.

IN′TER. Between, or among, as intermediate or intercessor.

K.

KLEP′TŌ-MĀ′NI-A. An insane (irrational) propensity to steal and pilfer; sometimes appearing in persons of wealth and social distinction; produced (in women) by a disorder in the maternal affections, especially during pregnancy or "change of life."

L.

LAB'Y-RINTH. An interior place full of winding passages; intricacies visible in the brain and sympathetic ganglia.

LAC'TE-AL. A Latin word for milk. Used in this volume to signify the magnetic drinking vessels which convey digested fluids (the chyle) from the intestines to the thoracic duct.

LIG'A-MENT. A firm, strong cord which binds one bone to another; not immediately touched by the fiat of Will.

LIV'ER. A much-abused organ situated on the right side below the diaphragm. Its office is conservative, and becomes diseased only after long-continued abuse.

LY-CAN'THRO-PY. A species of hypochondria, in which the patient imagines [self-psychologized with the insane notion] that he is possessed by the spirit of a wolf, and acts accordingly. (See an account on p. 220.)

M.

MAG'NET-ISM. A spiritual ether in the physical organs between the vital electricity and the essences of the soul.

MĀ'NI-A. A madness, or storm, in the mind; misimpressing the feelings and judgment and perverting the will.

MA-NIP-U-LĀ'TION. Operation performed by hand. To treat the sick by hand-motions, by which magnetism and other influences may be awakened, quickened, circulated, or imparted.

MAR'ROW. An inferior brain-substance, destitute of vital centres, deposited in the cavities of bones.

ME'DI-UM. An ether, principle, person, or mind, through which any thing or message passes from one point to another.

ME-DUL'LA OB-LON-GA'TA. A marrow-substance beneath the cerebellum; the fulcrum over which mind acts upon the vital centres; the commencement of the spinal cords.

MET-A-PHYS'IC-AL. Beyond the merely physical. Superior to sensuous observation. A look into the essences, qualities, and causes of things.

MI-RAGE′. An optical phenomenon caused by an unequal breakage (refraction) in the lower layers (strata) of the light-loaded atmosphere. It has complete correspondence in the spiritual etherium of space.

MON-O-MA′NI-A. A localized disease, affecting one set of the faculties of the mind, in a particular manner, and upon only *one* subject, leaving the other faculties perfectly rational in every other respect. In cases of crime, this partial and inappreciable form of insanity is frequently met with.

MO′TOR. A source of motion. Nerves bearing this name convey motion from and to the brain.

N.

NERVE. A conductor of the soul-principles from and to the brain and subordinate centres of generation and vital power.

NI′TRO-GEN. Sometimes called azote. It is (I think) a form of electricity associated with another form of the same principle (oxygen) in the constitution of the common air.

NYMPH-O-MĀ′NI-A. An insanity of the conjugal affection, producing in females an uncontrollable desire for sexual gratification; the same as the *lust-madness* which sometimes renders men insane and violent; in both leading to abandonment, disruption, and crime (and is accordingly punished), while, in fact, it is a disease as truly as is hysteria or epilepsy

O.

OC′CI-PUT. The back part of the head.

OD′IC FŌRCE. A spiritualized neutral atmosphere which exhales from substances and properties having affinity with vital magnetism.

OR′GAN. A systematic arrangement of coöperating parts and powers adapted and destined to perform definite and particular offices.

OR′I-GIN. The fountain source of anything; the commencement, root, or cause.

OX′Y-GEN. A universal form of cosmic vital force; a fixed condition of electricity; the *electro-negative* basis of the universal etherium; the vital air of all bodies in space. Possessing boundless affinities, it exists in everything, both solid and fluid, yet in a condensed state; as in water, occupying 800 times less space than in the respirable atmosphere.

P.

PHI-LAN′THRO-PY. Benevolence; universal good-will; love of mankind, without prejudice.

PSY-CHOL′O-GY. Properly a discourse on the spiritual nature of man. In this volume the term is used to signify, first, that which pertains to the spiritual nature; second, an intellectual influence, derived either from temperament or intention, by which one person may control the feelings and will of another.

PU-BES′CENT. Pertaining to the age at which a person is capable of reproduction and bearing children. Puberty is marked by changes in the feelings and conduct; sometimes inducing hysteria or epilepsy, or an emotional form of insanity.

PY-RO-MĀ′NI-A. An insane impulse to commit arson. Setting fire to dwellings is occasionally epidemic. In ancient Rome, and at one time, in England, this madness prevailed extensively and was punishable with instant death.

Q.

QUI′Ō-LUS. An orator and student in the Temple of Akropanamede; a special admirer of his terrestrial teacher, Galen.

R.

RA′DI-ATE. Lines or rays, like the spokes of a wheel, which diverge from a central point.

RES-PI-RA′TION. The double action of the lungs in breathing; receiving air and expelling it again.

S.

SA-LI′VA. The fluid that moistens the food in the mouth. It is collected and discharged by the salivary glands.

San′guin-a-ry. This term is sometimes applied to the general circulatory system, including the heart, arteries, veins, and capillaries. A better term, more used, is *vascular;* in contradistinction to the osseous, muscular, and nervous systems.

Se-cre′tion. Organs extract from the blood particular fluids and particles which immediately become unlike the blood; such as saliva, mucus, serum, urine, bile, sebaceous (fatty) matters, etc.. and this process, or act, is called *secretion.*

Se′rum. That part of the blood which is thin and transparent, like water, whereby the fibrin and albumen composing the blood are liquefied and made capable of circulation within the smallest tubes. In Asiatic cholera, the *serum* runs off rapidly through the bowels, leaving the fibrin and albumen in a state too thick for circulation; hence the *cramps*, etc., which are Nature's efforts to overcome the sanguinous immobility; therefore heating applications and perspiration are good remedies, because the high temperature tends to liquefy and circulate the blood.

Stra′tum. A consistent mass spread over another of like or dissimilar composition; a term applicable to solids, fluids, or ethers, when found in layers, or arranged in successive beds.

Sys′tem. An orderly confederation of organs and substances adapted to the discharge of specific functions.

T.

Ten′don. Bones are connected with the muscles by means of a strong bundle of little threads (fibres), having the appearance of a cord, called *tendons.* Being without nerves, they are insensible, and do not telegraph directly to the spine or brain.

Ther-a-peu′tic. Pertaining to the discovery and application of medicines. Influences containing remedial power, often bestowed through mediums upon the sick and mentally prostrated.

Tho′rax. The cavity occupied by the pulmonary system; composed of the bones of the chest.

Thy′roid. A shield-shaped cartilage belonging to the larynx, which is a hollow inverted cone; this gland, when strained and debilitated, develops an enlargement called the *goitre;* or, in general phrase, *cellular sarcoma*, an oval body containing a very little serous fluid.

TRANS-VERSE′. Travelling in a cross direction. A line that intersects another at right angles.

V.

VERT′E-BRA. The spinal column is composed of twenty-four joints called *vertebræ*.

Z.

ZO-E′THER. In a special case, the sensative, volatile, unparticled atmosphere which pervades the organs of the brain; in a general sense, the semi-spiritual principle, called etherium, which fills all the regions of space.

ZŌNE. A girdle, or belt, surrounding a body. The Summerland is a *zone*, or substantial girdle, situated among the planets and suns of the visible universe.

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